A Helpe vnto Devotion:

Containing certaine Moulds, or formes of Prayer, fitted to severall occasions: and penned for the furtherance of those, who haue more desire than skill to powre out their soules by petition unto GOD.

By Samuel Hieron.

The eighteenth Edition.

In all things (let your requests be shewed vnto God in Prayer and supplication, with giuing of Thankes. Phil. 4. 6.

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TO THE RIGHT VVorshipfull, the Lady MARY STRODE, of *Newi-gham*, in DEVON.

MADAM,

IF *I should undertake a discourse of the worth and excellency of praier, it would bee much harder for mee to keepe measure, then to bee furnished with matter. How it is commanded of* GOD, *and commended by the frequent practice of all the faithfull, there is no man reading the Scripture, can bee ignorant: and what sweetenesse it brings to the soule and conscience, by having such a conti-*

nuall entercourſe and Communion with the Lord, I hope your Ladiſhip can witneſſe from your owne experience. This is all I will ſay on the behalfe of Prayer, That as it is one of Gods Titles of honour to bee ſtiled, The hearer of prayer, Pſalme 65.2. *ſo to call upon the name of the Lord, is put for the whole duty; and as it were the life and ſubſtance of a Chriſtian* (1 Cor. 1. 2. Titus 2.19.) *Prayer is that which ſeaſoneth all other ſervices which wee offer unto GOD; it is an argument of a mans effectuall profiting by other exerciſes of godlineſſe: it is a thing which the perſecuters of the Saints, when they violently cauſe all publique acts of worſhipping GOD, to be intermitted, cannot abridge untill life it ſelfe bee extingniſhed. Much tal-*

talking there is of prayer in the World. But if, setting aside mens lip-devotion, inquirie bee made into them what apprehension they have of their owne wants, what conceit of the Majestie and presence of GOD, what knowledge and understanding of his promises, what care (when they come to pray) to watch over their owne straggling thoughts, and to tie their hearts to that businesse of devotion, wee shall finde such an universall scarcitie of these things, that it may bee safely affirmed, that albeit there bee many kneelers, and speakers, and repeaters of wordes, yet there are few petitioners unto God. Now among those few which make conscience to performe this duty as they ought, I have observed a great defect; Namely, that for want

of exercised wits, of knowledge in the Scriptures, and especially of experience in the power of godlinesse, and of a livelie sense and distinct conceiving of their owne personall necessities, they are not able to bee their owne messengers, nor to doe their owne errand in presenting the sacrifice of prayer before the Lord. They would pray with their families, but they know not how. They have a willingnesse upon their occasions, to become suters unto GOD; but they cannot devise which way to begin. To helpe these, I have lately taken a little paines; not with an intent to binde their devotions to my words (for who am I, that I should take upon me, to limit the motions of another mans heart to a forme of my devising?) neither yet to cherish any in this their unsuffi-

ſufficiency to deliver their owne apprehenſions and particular caſes unto GOD; *but that by ſeeing the order and courſe of prayer, and by acquainting themſelves with words and formes of ſpeech agreeing to the nature of ſuch an exerciſe, they may at laſt (like little children who by creeping, and by th' leading of others, learne to goe) bee able to performe this holy duty, with contentment to themſelves, and with comfort alſo to others upon occaſion.*

Having ended this little labour, I emboldned my ſelfe to offer it to your Ladiſhip, not ſo much for your owne need (who, I hope, are able with Hannah, *out of the abundance of inward feeling, to poure out your ſoule before the Lord,* 1 Sam. 1 15, 16.) *but as a pledge of my love, and as a witneſſe of my thankefulneſſe unto* GOD *for his*

graces in you. And so leaving this Manuell *with you as a memorial of that respect, which your Ladiship may many wayes challenge from mee, I pray GOD in Christ to keepe you by his mighty power, through faith unto salvation.*

Modbury, . the tenth of
October 1618.

Your Ladiships in all
Christian duty
SAM. HIERON,

TO

To the Christian Reader.

I AM not Ignorant (good Reader) that set formes of Prayers are very distastfull unto many. They are adjudged to be a kid of confining & limiting of Gods Spirit. And some which doe allow them a lawfull use in the congregation do yet not so well approove them for private purposes. For mine owne part, as I favour neither their fondnesse, who scarce account it praying, unles it be by a book, nor their carelesnesse, who labour not to attain to an ability of commending their personall occasions (even in Words of their owne conceiving) unto God: So I could never see good reason why platformes of direction for those who are yet but beginners in this spiritual exercise of Prayer, should be thought any way inconvenient or needlesse amongst Christians. There is a great deale more skill in the carriage of a suit to be put up unto God, especially when a man is to be the mouth of others, as in a family, or in visiting the sick, or the like occasion) than every one though perhaps he have some good feeling

ling and understanding in Religion, can at the first attaine unto Neither is it (as is pretended) any straightning or bounding of Gods Spirit, but a means rather of quickning & stirring up of the Spirit of him that praieth, when he shall see the necessity of bemoning some corruptions, or of craving some graces, or of giving thanks for some blessings received, which himselfe did not so much as thinke upon before. Besides, that he may, according as his spiritual feeling shal increase, enlarge any particular request, if it be not so full to his present case; or insert his own more personall concernments, which hee, who went about onely to give him some generall directions, was not able to conjecture.

And touching that which I do here offer to the world, I professe sincerely, that in my first undertaking it, I had no meaning to take upon me to set downe lawes for other mens devotions, or to prescribe any man in his particular occasions of going to the Lord, to speake so or so, and no otherwise, as though I would reduce all supplications to be put up into the High Court of Heaven unto a proportion, and cantling of my conceiving: Hee shall

wrong

wrong me very much, whosoever shall so imagine. Only this was it I intended and thought: I saw the ignorance of that place, where I lived I had often and earnestly commended Prayer. I had many times with the best reasons I could, perswaded the use of it in private families. I perceived withall in some, a better inclination to it, then power to performe it. Hereupon I thought with my selfe, that as familiar Catechismes, and plain Treatises have their use, being ioyned to the publike Ministerie, to bring those which are yet babes in Christ (1 *Cor.* 3.1) unto knowledge, so also some help in this kinde might be good to beget feeling, & to be a guide to those which have as yet but stammering and lisping tongs, untill they be able, having tongs as fine silver, (*Pro* 10. 20.) plainly and distinctly to speake the language of *Canaan* (*Esa* 19. 18.) For this cause I gave my book no greater title then *A help unto Devotion*, because I would not bee mistaken, or thought to intend any thing else, but onely to further their religious purpose, who would faine learne to pray orderly and effectually unto God and in this course I am sure, that I am

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not without examples. Worthy Divines have in these latter times, bestowed their paines this way: Master *Iohn Bradford*, Mr. *Edward Dearing*, Mr. *Henry Smith* Mr *R. Rogers*, (pag. 42. of his 7. Treatises) M. *Brinsley* in the second part of *The true Watch*, & others whom I need not name.

I might mention others of other countries, as Master *Calvin* (in the end of his Catechisme,) &c But the warrant of the Scriptures is above all. I will say nothing of those formes which we find appointed for the publique use in the Temple, that which I endeavour to iustifie, is the lawfulnesse of formes for private helpe.

I might tell thee of the words of Prayer which the Prophet bade the people to take upon them, and to say unto the Lord (*Hosea* 14. 3.) of the forme which *Habakkuk* was wont to use for the ignorances of the people (Chap. 3. 1) of the many Psalmes which are stiled Psalms of instruction, not only because the matter was of use to instruct Christians, but also because the very mould it selfe might remaine as a help in prayer for those, who should at any time fall into the like occasion, which the Enditer of the particular Psalmes was exercised

ercised with. These and other things might I insist upon: But I find a title given to one Psalme, which shall be unto mee in stead of many proofes. *Psal.* 102. It is this: A Prayer of the afflicted, when he shall be in distresse, and powre foorth his meditation before the Lord. Which Psalme, though ayming perhaps at some more speciall affliction, in which the servants of God then were, yet in as much as it is reported in the title to be for the generall use of an afflicted person (as indeed it is excellent for such an occasion) it seemes to mee abundantly to satisfie all those who shal doubt of the conveniency of such set directions

Thus having acquainted thee with my whole intent, and laboured (lest thou shouldest be fore-stalled by any mis-opinion) to shew warrant for my doing, I commend my endeavours to thee, and thee to the Lord (praying him to furnish thee with the spirit of supplication, (Zac. 12.10) that thou mayest bee so full of holy matter (*Iob.* 32.18.) and so abounding with gracious speech (*Col.* 4.6.) that thine ability to utter thine owne feeling unto God, may bring much sweetnesse to

by

thy Soule, and no leſſe comfort to others if thou beat any time occaſioned to ſpeak in the name of others to his Maieſty.; Adding this withall, that if thou aime not at this grace, but content thy ſelfe ſtill to ſpeak no other words but ſuch as are put into thy mouth, thou wrongeſt thy ſelfe greatly, and all thoſe who have laboured to bring thee unto more perfection Farewell.

Thine in the Lord,

SAM. HIERON.

A ſhort

A short advertisement touching PREPARATION before PRAYER.

In which is shewed { 1. The necessitie of it. 2. The manner of it.

THE necessity of preparation may appeare many wayes.

1. By our Saviours platforme, in which the Petitions are not set downe abruptly, but a solemne preface is prefixed: like a faire porch to a beautifull house; To teach us to frame our affections, and set them in due order, before we draw neere unto the Lord.

2. By expresse commandement, Be not rash with thy mouth, nor let not thine heart be hasty to utter any thing before God, Eccl 5. 2. It is a dangerous thing to babble out undigested & unadvised words in his eares.

3. By example. O God (saith David) my heart is prepared, so is my tongue, &c. Psal 108. 1. It was the difference betwixt him and hypocrites, that he washed his hands in innocency, before he would compasse the Altar, Psal. 26. 6.

4. By due performance from outward things. If a man goe before a Prince, or man of authority, he will thinke upon his carriage, hee will set his tale in order, and meditate what to say; how much more then should we prepare, when wee come to speake to God, who is higher then the Kings of the earth.

1. The

3. The manner of preparation stands in { Praying. Meditating.

1. Praying. Marvaile not that I make Praying a preparative to prayer. A little eating prepareth a weake stomacke, and setteth an edge upon the appetite to eate more; so in Prayer: Therefore David before Prayer, prayed, Let my prayer be directed in thy sight as incense, &c. Set a watch before my mouth, and keep the doore of my lips, Psal. 141. 2.

A lifting up of the soule to heaven, with a desire of direction, is a good preparative.

2. Meditating upon three things, 1 Gods Majestie, 2 Gods promises: 3 Our own vilenesse: The reason is this: There are three things chiefly requisite in prayer which are helped by this three-fold meditation: 1 Humility and lowlinesse of spirit, begotten by the due consideration of Gods Majesty. 2. Confidence and assurance to be heard, bred by the knowledge of Gods promises. 3. Fervency of affection, springing from the apprehension of our owne vilenesse.

That the Majesty of God must bee thought upon, is proved, Eccles. 5. He that speakes to God, is bidden to remember that God is in heaven.

That the promises must bee mused upon, appeares, 2 Sam. 7. 27. Thou hast revealed unto thy servant, &c. Therefore hath thy servant been bold to pray, &c. Gen. 32. 11, 12. I pray thee deliver mee, &c. for thou saidst

saidst, I will surely do thee good. What courage can wee have to goe to the throne of grace, without the warrant of promise?

Thy our owne vilenesse must bee remembred, it is evident, Gene. 32. 10. I am lesse than the least of thy mercies, Ezra. 9. 6. O my God, I am ashamed and confounded to lift up mine eyes, &c. For our iniquities are increased, &c.

Thus then prepare thy selfe to pray; Exercise thy thoughts before hand upon these three things. 1. What a presence full of Majesty thou must come into: 2. What sweete promises hee hath made to encourage thee: 3. What need thou hast to flye to his mercy. This will furnish thee with humility tempered with chearefulnesse, and both whetted on, and quickned by the feeling of thy owne necessity.

To helpe thy meditations of Gods Majesty, remember, Psal. 104. 1. O Lord my God thou art exceeding great, thou art clothed with glory and honor, &c. 1. Tim. 6. 16 who only hath immortality, and dwelleth in the light that none can attaine unto, &c. and such like places.

To supply thee with words of promise: consider Psal. 50. 15. Call upon me, &c. so will I deliver thee, &c. Isa. 65. 24. yea, before they call. I will answer, and while they speak, I will heare, Ioh. 14. 13. Whatsoever you aske in my name, that will I doe, and many such testimonies.

To bring thee to see thine own vilenes,

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vonder Iob. 15.16. Man drinkes iniquity like water Chap. 15.4 He cannot be cleane th t is borne of a woman, Pſal. 51.5. I was borne in iniquity, &c. Rom. 7.18. I know that in my fleſh dwelleth no good thing.

Gather account of thy particular ſinnes, as Iob did, Chapter 9.3. Wiew thy ſelf often in the glaſſe of the Law.

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A prayer

A Prayer to bee prepared and enabled to pray.

Almighty and eternall God, the alone giuer and bestower of all good, without whose spectall enabling, no man hath power to performe any spirituall duty as hee ought: I beseech thee be pleased to prepare my heart, and to quicken my affections to this holy seruice of calling vpon thy name. Make me to remember both who thou art into whose presence I am come, and with whom I haue to doe, euen a God exceeding great, clothed with glory and honour: and what I my selfe am,

euen dust and ashes, and a most vile & vnworthy sinner. By this I pray thee, to stricke an awfull reuerence in my soule, that I may watch ouer my thoughts, and take good héed to my behauiour here before thee, lest my presumption, and want of due respect vnto thy Maiesty, should turne my prayers into sin. Giue me a liuely sense of mine owne personall wants, & a distinct vnderstanding both of those good things which I haue receiued from thee, and of those rich mercies which in thy Word thou hast promised to bestow: that so I may be furnished with matter both for request and for thankefulnesse, and may become able by degrées out of mine owne féeling, to powre out my soule abundantly before thee. Alwayes let thy Spirit of supplication

cation be with me, to assist me, to sanctifie my thoughts, to guide my tongue, and to helpe mine infirmities.

Endue me with faith in thy promises, that I may come boldly to thy throne of grace, and may learne both to trust vnto, and to waite for thy saluation, not daring to limit thy Maiesty, or to prescribe vnto thee, how or when to supply me.

Let this exercise of praying be a delight vnto me, make me constant in the vse of it, knowing what speedy accesse the prayers of faith haue into thy presence, and what a priuiledge it is for a mortal man to haue free liberty of vnfolding his wants, and laying open his desires and griefes, before the immortall God: Euer (O Lord) let the end of my praying

be thy glory, & let me make conscience to be still as plentifull in thanksgiuing for mercies receiued, as I shall be earnest in suing for those good things I stand in need of. Grant me these graces, for my only Sauior & Mediators sake Iesus Christ, Amen.

A Morning Prayer for private Families.

MOst gracious God, and louing Father, in all humility of soule, and vnfained acknowledgement of our bounden duty, we present our selues here before thy Throne of Maiesty and glory, desiring in some measure to shew our thankfulnesse, for the multitude of thy mercies heaped vpon vs thy most vnworthy seruants. By thee at the first, we were fearefully and wonderfully made, thou coueredst vs in our

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Mothers wombs, thou gauest vs the shape of men & women, when it was frꝛ for thee to haue equalled vs vnto thy baseſt creatures: since it hath pleased thee to pꝛeserue vs, to watch ouer vs, and to guard vs by thy pꝛouidence to open thy hand, and to replenish vs with good things, to giue vs foode and rayment, health, liberty and peace. O Lord, thy compassions faile not, but they are renued euery mornıng: euen in this night past, we haue receiued an apparant euidence, of thy loue. For wheras, for the sins cõmitted the day before, ỹ mightest euen in the dead of slẽpe haue taken our souls from vs, & so suddẽly brought vs to an account, it hath bẽn thy pleasure yet to spare vs, & not only so, but to refresh vs with quiet rest, & to bꝛing vs in safety to the

beginning of this day. Grant (O Lord) we pray thee, that the ordinary vse of these thy kindnesses, may not make vs the lesse to esteeme them: but so affect our hearts with the apprehension of them, that we may learne to admire thy mercy, which dealest so graciously with such vnthankefull persons as we haue alwayes bẽn, and may euen binde our selues to striue to shew all obedience and duty to thee, which dost so enlarge thy goodnesse vnto vs.

But chiefly, O Lord, raise vp (we beseech thée) our hearts and our affections from these outward fauours (the least of which notwithstanding is greater than the best of our deseruings) and draw vs to the serious consideration of those blessings, which doe more directly concerne a better life. Make

Make vs thankefully mindfull of the grace of Election, by which thou freely chusest vs in Christ to be vessells of mercy, before wee were: of thy sending thy Son out of thine owne bosome, being in thine owne forme, to take on him the form of a seruant, and to become obedient vnto the death, euen the death of the crosse for our sake: for thy calling vs out of the kingdome of darkenesse by the power of the Gospel preached: of thy shining into our hearts, by the enlightning of thy Spirit: of quickning vs, when wee were dead in trespasses and sinnes: of thy begetting vs again vnto a liuely hope: of the first fruits of the Spirit, and of that earnest of our inheritance which thou hast giuen vs of thy daily free vse and liberty of thy Word,

whereby that great mystery of godlinesse, yea, euen thy whole Counsell is clærely reuealed vnto vs.

O Lord, teach vs to consider what miserable Creatures wée were in our selues, and what a fearefull case we had yet bén in, if thou hadst left vs to our selues; That so the veiw of these vnspeakable and vndeserued fauours, may euen rauish our spirits, and possesse our hearts, that we may constantly resolue, henceforth to giue vp our selues as a liuing sacrifice, holy and acceptable vnto thee, and to deuote all our powers both of soule and body, to the glory and honour of thy Name.

And (Lord) enable vs hereunto we pray thée: for we are not sufficient of our selues to thinke any thing, as of our selues we are natu-

naturally reprobate to euery good worke. Open therefore the eyes of our minders, that we may see what is good, and what thou requirest of vs: Teach vs to make thy Word our delight and Counsellor, that by it wee may be informed in thy paths: Put thy Spirit within vs, and cause vs to walke by thy statutes: let our eares continually heare a word behinde vs, saying, This is the way: Giue vs hearts of flesh, yeelding and pliable affections: subdue the crookednesse of our nature, and bring it vnder the obedience of Christ.

And when thou hast entred vs into a good course, vphold vs therein, by thy al-sufficient grace, stablish vs in euery word and good worke, fill vs with the fruits of righteousnesse, let vs not bee

idle, nor vnfruitfull in our Profession: But grant that we may be euen rich in good workes, and so may adorne the doctrine of thee, our Sauiour in all things, making the aduersaries of thy Truth ashamed, when they shall haue nothing concerning vs to speake euill of. And shield vs (O Lord) wee earnestly intreat thee, against the malice and rage and fury of the Diuell: giue vs wisedome to discerne his policies and courage to resist euen his most fiery assaults: Make vs wise against the beguiling inticements of this sinnefull world: let vs not be carried away with the streames of these corrupt times: harden our faces against the reproaches and enmities of euill men: suffer vs not to be wearied, nor to faint in our mindes for any

any tribulations: sanctifie vnto vs euery affliction, that it may be a meanes to purge out our corruptions. Draw our minds from the loue of this present world: teach vs to vse it as if we vsed it not, grant that we may euer remember, that we haue here no continuing City, that so we may seeke for that kingdome, that cannot be shaken, but is eternal in the Heauens. Cause vs to depend vpon thy prouidence, and to cast out care and burden vpon thee, assuring our selues, that thou which hast giuē vs Christ, canst not but with him giue vs all things also.

And (Lord) if at any time wee fall by occasion into a fault, as who are we, that we should presume? Put vnder thine hand, we beseech thee, deliuer vs out of the mire, that we sinke not, let not sinne

ſinne ſwallow vs, let it not grow ſtrong vpon vs, leſt we periſh.

Enable vs vnto diligence and faithfulneſſe in our ſeuerall callings, teach vs to lift vp our harts to thee for a bleſſing vpon our endeauors, & to remember that we are alwaies in thy preſẽce, that ſo we may ſtudy to walk with thee, and to approue our very thoughts vnto thee. Giue vs a ſober vſe of thy Creatures: Make vs ready to reach out our hands vnto the wants of others, beget in vs a godly iealouſie ouer our ſelues, that we walke circumſpectly, taking hẽd to our ſelues in our eatings, in our apparell, in our company, in our recreations, often conſidering our wayes and labouring quickly after euery error to turn our fẽt into thy teſtimonies.

And (LORD) cauſe vs to bẽ earneſtly

earnestly mindful of the estate of thy whole Church: bless all kingdomes and States professing thy truth; be gracious especially to this our Kingdome, forgiue the crying sinnes of the times, continue thy gospell, dispoint the hope and expectation of all Papists, let them perish, as many as haue euill will at Zion, discouer Antichrist more and more, inlarge the territories of thy Church, stablish thy kingdome of grace, hasten the Kingdome of glory.

Heape thy blessings vpon our gracious King, make him a further instrument of good vnto thy chosen, bless his Queene, prosper the workes of thine owne hands begunne in the young Prince, shew mercy to the rest of the royall Progeny. Be gracious to the Councell, to the Court, the Nobles, the Gentry of the Realme: grant

grant that they may all aime at the honouring of thee, by whom they haue receiued honour amongst men: Bee with the Magistracy and Ministery of the Realme, make thy word to grow by the labours of those, whom thou hast appointed to the seruice of thy Church: Containe the subiects in their due obedience to authority, bring to naught all tumultuous and rebellious practices, comfort all thine afflicted seruants, refresh them with a swéet féeling of thy fauour.

Giue vs compassionate hearts, and a fellow-felling of others miseries, prepare vs vnto the day of triall: and kéepe vs by thy mighty power, through faith vnto saluation. Grant vs these good things for Christs sake, in whose Name we commend our selues, and our

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ſuits vnto thee, ſaying as he hath taught vs.

Our Father, &c.

An Evening Prayer for priuate Families.

O Lord our God, moſt mercifull and gracious in Jeſus Chriſt, among other thy mercies, with which thou doeſt euen follow vs thy moſt vnthankefull ſeruants, we acknowlege this to be none of the laſt, that we haue this comfortable freedome of comming into thy preſence, there to powre out our ſoules before thee, and to lay open our neceſſities vnto thee. Wee pray thee teach vs to value this priuiledge according to the true worth thereof: that we may come together to the performance of this duty with glad hearts and chearefull ſpirits, reioy-

reioycing in it, that we haue opportunity giuen vs, to testifie some part of that great duty, which in many respects we owe vnto thy Maiesty.

And now (Lord) being come before thee, wee cannot but confesse the vilenesse of our estate: we were conceiued in sin, and in sinne haue we continued all our dayes, we haue euen drunke iniquity like water, we haue drawn it after vs, and tyed it vnto vs as with cartropes, wickednesse hath bẽ swẽt in our mouth; wee haue fauoured it, and would not forsake it, we haue euen ma`e a mocke of sin, and it hath bin a pastime to vs to doe wickedly.

Thou hast often called vs, but we haue still refused, thou hast againe and againe stretched out thine hand, but we haue not regard-

garded, thou haſt ſought to reclaime vs, but we haue hardned our neckes as it were yron ſinewes, and haue hated to be reformed. Thou haſt waited to haue mercy vpon vs, thy Spirit hath ſtriuen with vs, thy very bowels haue bẽ troubled for vs, and how graciouſly haſt thou called vpon vs by thy Word? Saying, Returne, yee ſonnes of Adam: why will ye dye? Come vnto me, and yee ſhall finde reſt for your ſoules. Yet, wee notwithſtanding haue deſpiſed thy patience, wee haue abuſed thy goodneſſe, wee haue turned thy graces into wantonneſſe, and haue giuen thee cauſe to heape vpon vs al thoſe fearefull plagues and puniſhments, which in the extremity of thy Law are belonging to the wicked.

When

When we looke into our hearts, wee see nothing but a confused heape of grosse corruptions, vanity, ignorance, frowardnesse, vnteachablenesse, dulnesse, vnwillingnes and vnaptnes vnto good, proneneſſe and readineſſe to any manner of euill, ſecure, irreligious, prophane, vncleane, enuious, couetous & greedy thoughts, peruerſe and diſordered affections, all theſe (as it were) marching together to rebell againſt thee; and leading vs captiue vnto ſinne. The very wiſedome of our flesh is death, and the ſpirits of our mindes are defiled: when wee looke forth into our liues, wee behold ſinnes more in number than the hayres of our head; when we take view of our ſelues in the glaſſe of thy Law, wee can ſee it in our bodies and ſoules,

soules, in our outward and inward man, nothing but vglinesse and deformity. Yea, the sinnes of this one day, are sufficient to bring downe vpon vs the eternall waight of thy displeasure.

How negligent haue we been in our callings, how haue wee yelded to our owne vnbridled lusts in the vse of thy creatures? how haue wee cherished in our selues worldly, carnall, and voluptuous thoughts? How many blessings haue we vnthankefully enioyed, neuer thinking vpon thee, which didst bestow them? How haue we misspent this precious time which thou vouchsafest vs? How many good opportunities haue we let slip, by which we might haue edified our selues, and done good to others? how negligent haue we kept our

hearts?

hearts: by meanes whereof Satan hath got great vantage against vs: How slender haue we bewailed the iniquities of the times: How poorely haue we striuen against our owne corruptions.

O Lord, if thou shouldest straitly marke our iniquities, O Lord, how shal we stand, where shal we appeare: what shal become of vs: what answer shall we be able to make thee to one of a thousand:

And (yet most gracious God) which is worst of all, custome in euill, hath bred such a hardnes in vs, and hath brought such a crust vpon our consciences that we cannot bee perswaded that thy wrath is so terrible, our sins so grieuous, or our estate so wofull, as indeed it is. Hence it commeth, that we do not stand in such awe of thy Maiesty as we should, we doe not so

tremble

tremble at thy iuſtice, nor eſteeme thy promiſes and mercies, as we ought to doe: we beſeech thee therfore to take the ſtony hearts out of our bodies, and to put new ſpirits into our bowels, that we may with feeling, and with a liuely and ſenſible apprehenſion, confeſſe our ſelues to be as we are, poore and wretched, and miſerable, and blind, & naked, ſuch as in whom there is no goodneſſe, ſuch as to whom there is nothing due but ſhame and confuſion of face for euer. And here (Lord) according to that meaſure of ſpirituall feeling, which by thy grace we haue attained to, we doe vtterly renounce our ſelues, we do wholly diſclaime all hope of helpe by our ſelues, we account al that is in vs but as droſſe and dung, and doe earneſtly intreat thee to looke vpon

on vs in thy Son, Iesus Christ
accepting his death and his passi
on, as a sufficient, absolute, and
compleat discharge for al our sins
whatsoeuer. O Lord, let the cha-
stisement of our peace be vpon
him, and let vs be healed with his
stripes: we haue no other name
vnder heauen by whom wee can
be saued. And we know that thou
hast sealed him, and sent him into
the world, to saue thy people from
their sins: we beseech thee there-
fore for his sake to bee at peace
with vs, put away our transgres-
sions like a cloud, and our sins as
a mist; forgiue our iniquities, and
remember our offences no more.
And withal, seale vp to our soules
and consciences the feeling of this
thy loue, by the gracious testimo-
ny of thy Spirit, that wee may
know that there is peace in heaue
for

for vs, and that Christ is made of thee vnto s, wisdome, righteousnes, sanctification & redemption, & that nothing shal euer be able to separate vs from thy loue in him. We doe beg this at thy hand, so much the rather, because we see ỹ vanity of al things in this world: all things in it are subiect to vncertainty, they are all lighter than vanity it selfe: But thy loue in Christ is firme & perpetuall. For with thee, there is no shadow of change, thy calling and gifts are without repentance: and therfore we pray thee settle vs in the assured perswasion of thy hope, to the end that we may haue some comfortable vnderstanding, that whatsoeuer doe befall vs here, howsoeuer we be tried, yet after all, we shallay downe our heads thy peace, & be made partakers of thy glory.

In

In the mean ſpace, ſo long as tho
ſhalt be pleaſed to reſpite the day
of our pilgrimage vpõ this earth
we pray thee do not leaue vs t
our ſelues, neither forſake vs: bu
giue vs as pledges of thy loue
thoſe ſpirituall bleſſings in heaue
ly things, wherwith thou art wõ
to furniſh thy choſen: that ſo w
may make our conuerſation, ſuc
as becõmeth the Goſpel, we ma
neuer diſcredit our Profeſſion, o
be a ſcandall and offence vnto o
thers, but rather by our holy car
riage, may prouoke and win o
thers vnto thee. Helpe vs to thi
end, we beſeech thee, againſt ou
manifold infirmities, againſ
thoſe euils to which our nature
doe moſt incline: enable vs t
ſhake off the ſin that hãgeth ſo fa
on, ſtrengthen vs to euery go
and holy duty, make vs perfect i
go

good workes, sanctifie vs throughout, and keepe our whole spirits, soules, and bodies blamelesse, vnto the cõming of Iesus Christ.

Make vs thankefull (as becommeth vs) for thy many fauours, for that continuall preseruation which thou affordest vs, for the comforts of this day, both to our soules and bodies, for thy enlarging our time and opportunity to repent: grant we pray thee, that our thankefulnesse may not stand onely in outward shewes, but that wee may bee thankefull in deed and in truth, labouring to bee dutifull vnto thee, which art so mercifull vnto vs.

And inasmuch as (O Lord) we doe professe to beleeue the Communion of Saints, and that it becommeth vs to be mindfull of

others in our prayers besides our selues: We are suters to thee in the behalfe of all thy people, dispersed ouer the face of the earth: thou (O Lord) art priuy to their seuerall wants: thou onely art able to make a gracious supply: we beseech thee for them, as for our owne soules. More particularly, we powre out our soules before thee, for those Churches which amongst vs thou hast planted and vnited vnder one gouernment. Our sinnes (O Lord) chiefely our contempt of the glorious Gospel, doe deserue a curse, euen that thou shouldest remoue our candlestick, and cleane put out the light of thy holy Word and withall make vs a by-word to the world by some extraordinary Iudgement; But we pra thee in Christ vouchsafe to

ue

uerse those plagues, which we haue deserued, continue those fauours which we haue hitherto inioyed, continue and enlarge the frædome of thy Word, stablish the truth of Religion amongst vs by a perpetuall decrée, both for vs and for our posterity after vs. To this end blesse all good meanes: aboue others, our Soueraigne and King, enable him euery day more and more to the discharge of that great dutie wherewith thou hast entrusted him: lengthen his dayes, prosper his raigne, defeate his enemies: giue him and vs comfort in his Quéene, and ioy in his posterity: increase wisedome in his Councell, faithfulnesse in his seruants, loyaltie and true-heartednesse in his subiects. Stir vp Magistrates and men in authority, to séeke the ad-

uancement of thy glory, and the wealth of thy people. Make thy Ministers able and willing to publish the secret of the Gospell, water their endeauours with the deaw of Heauen, that daily such as belong vnto life eternall, may be added to the Church. And seeing thou art pleased to exercise diuers of thy seruants with the crosse: some with sicknesse of body, some with perplexity of spirit, some with losse of goods, some with restraint of liberty, some in one kinde, some in another, wee pray thee to sweeten their afflictions, and to season their sorrowes with the comfort of thy Spirit: furnish them with a measure of patience agreeing to the proportion of their triall, and put an end to their grieuances, when thou shalt see it fit.

And

And (O Lord) make vs ready for affliction: teach vs to remember, that we must through many tribulations enter into thy blessed Kingdome: In our health, make vs mindfull of sickenesse, of death, and of our last account, that these things may not come vpon vs as a snare, but that we may be prepared alwayes in some good measure, to submit our selues vnto thy most wise & holy appointments.

And now O Lord our God, we pray thee to beare with the weaknesse and coldnesse of our prayers. Take vs this night into thy blessed tuition: wee know that thou doest neither slumber nor sleepe: keepe vs from euill, keepe vs from the malice of Satan, from security and carelesnes, from dulnesse & drowsinesse of spirit: that if it shall bee thy pleasure to let

vs liue vntill the morning, wee may become so much the fitter to serue thee in our seuerall callings, so as may be most for the glory of thy great Name, through Iesus Christ: in whose Name we commend our selues and our vnworthy prayers vnto thee, saying as hee hath directed vs in the Gospell, Our Father, &c.

A Morning Prayer for a private person.

O Almighty Father, the Father of our Lord Iesus Christ, and in him my Father also, how vnworthy and wretched a creature were I, if receiuing so many blessings from thee, I should not stirre vp my selfe to returne some thankefulnesse vnto thee for the same: It is euen thou (O Lord) which from my

my first being vntill now, hast couered mee vnder thy wings, and vnder thy feathers I haue bẽn sure. My body and soule, my health, my strength, my maintenance, whence haue I these things but from thée? The safety of this night, the quiet rest wherewith I haue bẽne refresh-ed, to whom can I ascribe it, but onely vnto thee? That I haue liued hitherto, that I haue not bin swallowed vp with some sudden iudgement, that Satan hath not had his will vpon me, that I am deliuered from the power of darkneſſe, and translated into the kingdome of thy deare son, that I haue daily accesse into thy glorious presence whenceare al these, but from the frẽdom of thy grace? If thou hadst giuẽ me my desert, I should haue perished long agoe:

it is from thy mercy alone that I am not consumed.

O Lord, make me ashamed of my vnthankefulnesse, wound my heart with the consideration of my owne vilnesse, whom so many kindnesses haue not wrought vnto more obedience. And vouchsafe I pray thee, notwithstanding the smalnes of my deseruing, yet to looke graciously vpon this my morning sacrifice of praise, which I doe here render vnto thy Maiesty: let not, I beseech thee, the scantnesse and barrennesse of my seruice, make thee to turne away thine eye, and to haue no regard vnto mine offering. But as thou art wont to spare thy seruants, euen as a man spareth his owne son that serueth him, and in them to accept the will for the full performances, so bee pleased to looke

looke vpon mee in Jesus Christ, and for his sake to remit my former vngratefulnesse, & to strengthen me by thy grace for the time to come in some good measure to reforme the same. And to the end (O God) that I may manifest the truth of my desire to be thankfull, I beseech thee to beget in me a holy care both this day and for euer, to walke worthy of that calling whereunto I am called, to studie to please thee with reuerence and with feare, and by a blamelesse, pure, and vnrebukeable conuersation, to shine as a light amongst men. I cannot, I confesse, doe this of my selfe, I haue in me the same corruption of nature, which the most wicked hath: I intreat thee therefore to worke in me that which is plesant in thy sight. Giue me a clean

heart, and a right ſpirit: Make me to vnderſtand aright the way of thy precepts, direct me in the path of thy Commandements, knit my ſoule vnto thee, and make it to cleaue vnto thy teſtimonies: ſtay mee and ſtablish me, that my ſteps my not ſlide. Crucifie my fleſh with the affections and luſts: Mortifie my members which are on earth, ſuppreſſe and ſubdue the law in my members, which leads mee captiue vnto the Law of ſin.

Grant that I may ſenſibly feele the power of Chriſts death, killing corruption in me, and the power of his reſurrection, raiſing me vp vnto newneſſe of life: make me to reſolue, euen to renounce my ſweeteſt and beſt pleaſing ſinnes, and not take liberty to my ſelfe to continue in any

any knowne vngodlinesse.

Let it bee enough that I haue hitherto giuen the reines vnto mine owne lusts. Grant that hereafter I may take no thought for the flesh, to content it, but may striue rather to curb and subdue it, and to bring it vnder the yoke of due obedience: And (good Lord) increase my Faith, and better my feeling and apprehension to thy Loue; that I may with courage and cheerefulnesse runne the race which is set before me: Blesse me also this day in the duties of my calling.

Idlenesse and godlinesse cannot agree: And it is thy will that in the sweat of my face I should eate my bread. Preserue mee from all fraudulent guilefull oppression, greedy courses. Draw my affections from the loue of the world:

world: Fire my heart vpon the things which are aboue. If things succæd according to my mind, make mee thankefull to thee, which hast giuen the blessing. If any crosse come, make me patient and carefull to profit by euery chastisement.

And because the daily occasions of danger to my soule are infinite, teach me to put on thy whole armour, and to kæpe my heart with all diligence, to furnish my selfe with holy meditations, to make a couenant with mine eies, to kæpe my mouth with a bridle, for the auoyding of all filthy communication, to vse such words as may minister grace vnto the hearer, to be sober in diet, wary in dispoits, moderate in apparell, choice in my company, and euer to practise that continuall feare

feare which hath a promise of blessednes. Finally (Lord) so guide mee through the course of this whole day, both in my priuat and more publike imployments, that if I liue by thy sufferance vntill night, I may haue much comfort in the taking notice of thy grace & goodnes towards me: and all this for Christ Jesus sake thy only son, & my alone Sauior.

An Evening prayer for a priuate person.

MOst mercifull God, & gracious father in Jesus Christ, were it not that thou hast made a gracious promise in thy word, that whatsoeuer is asked of thee in the name of thy son, shal be bestowed; I shuld not dare to presse into thy presẽce, being guilty to my self of so many sins wᵗ I haue heaped vp in thy sight from the beginning of my

my dayes, vntil this present.

I am by nature (O Lord) the childe of wrath, a vassall of Satan, no better than a very firebrand of Hell. It is thy great mercy that I escape the furie of thy wrath, due vnto me at the very instant of my birth, in respect of that masse of corruption which I brought with me from my mothers wombe.

Neither haue I, since I came to vnderstanding any whit amended, or bettered my first estate, but I haue added to it a numberlesse number of transgressions, breaking euery of thy Commandements, by thought, word, and deed, sinning in many things against knowledge, against conscience, and against that light which thou hast giuen mee, yea cleane against many vowes

and

and promises of better obedience.

I haue no colour of excuse, nothing haue I to pleade in the defence of my many slips; If I dispute with thee, I must néedes lay my hand vpon my mouth, and learn to abhorre my selfe in dust and ashes. And (Lord) giue mée, I beseech thee, a fleshly and melting heart, that nothing may more affect me, or touch me more deepely, than to see my own vilenesse, and how disobedient and stubborne I haue béene towards thee, which hast euen heaped vpon me so many fauours.

Make me ashamed of my barrennesse and vnfruitfulnesse in my profession, who haue giuen thee iust cause to range mee among those hypocrites which make a shew of godlines, but yet deny the power thereof. Beget in

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in me that godly sorrow which causeth true repentance neuer to be repented of: that I may be grieued in my very soule for my sinnes, not so much because of the danger of hell that followeth, as because I haue offended thee, the loue of whose Maiesty ought to be a sufficient motiue to obedience. And for the furtherance of my humiliation and sorrow cause me, O Lord, to search and to try my wayes, to call my selfe to a strait account, that I may see my sins in particular, the vanity of my heart, my extreme deadnesse and security, my pride and hautines of spirit, my backwardnesse to al good seruice, my worldly mindednesse, my ambitious rising and craning thoughts, my want of charity and mercy to others, my miscarriage in my place

and

and calling, in idle and vnbeseeming speeches, my offensiue and scandalous behauiour. Thus (O Lord) make mee carefull to rip vp my minde and life, that so I may set my sinnes in order before me, and may thereby become the more humble and the more forward to cast downe my selfe before thee, and to iudge my selfe, that I may not be iudged of thee. Yet withall most gracious God (make me able in the middest of al this, to reach out the hand of faith, & to lay hold vpon Iesus Christ, whom thou hast ordained to bee the reconciliation for my sins: I know, O Lord, the vertue of this blood that it can make my sinnes, though they were as crimson, yet to become as white as snow. O then (I beseech thee) cover my filthy nakednesse with his

his glorious righteousnes: clothe me with the garments of his salvation, that so thereby I may bee holy and vnblameable, and without fault in thy sight. Speake peace vnto my conscience by thy holy spirit, Say vnto my soule, I am thy salvation. My Faith, O Lord, is but weake and poore, strengthen it, I beseech thee, and bring it forward by thy mighty working vnto more perfection. Thou hast promised, not to quench the smoaking flare, nor breake the bruised reede: beare then, I pray thee, with my scantnesse, and helpe my vnbeleefe, perfect the worke of thy owne hands, performe it vntill the day of Jesus Christ.

My faith is that I must liue by, it is my victory: thou (O Lord) in mercy hast begun it: cherish it

it (I beseech thee) together with all those graces which accompany saluation, that they may be in mée as a well of water, springing vp into euerlasting life. And grant that I may not bee presumingly secure, touching mine owne estate, but may euer and anon bee approuing and examining my selfe, whether I am in the Faith or no: and that I may also study and striue to giue euidence of my Faith, by shewing forth good workes, and by bringing forth good fruit, euen fruit worthy amendment of life.

I am cõpassed about with many weaknesses, and as I haue found by the experience of this one day, Satan is full of malicious cunning to worke vpon all aduantages. O Lord, strengthen me to resist him, giue me holy Wisedome

dome to discouer his sleights, and grace to withstand his most sharp assaults. Arme mee also against the reproaches and obloquies of the world. I haue learned in thy Word, that if I serue thee in sincerity, my name shall be put out of euill among men: Giue mee both care to carry my selfe out of the reach of iust exception, and resolution also to sacrifice my credit and estimation, yea, euen my life it selfe, if need be, to thy glory.

Teach mee to learne of the author and finisher of my Faith, to despise the shame, and to endure the speaking against of sinners in respect of that eternall weight of ioy and glory which is set before me.

And now (Lord) with the bowing of my soule, I bless thy name for

for this dayes preseruation. How many euils haue I escaped, to which I was subiect by nature, and to which I had made my self subiect through sin: It is thou (Lord), only which makest me dwell in safety. Stretch out the wings of thy grace and protection ouer me this night: Though sleepe seize vpon the eyes of my body, yet let not security oppresse my soule: keepe me from idle fancies, & from vain dreams, giue me a sober and sanctified vse of all outward refreshing, that I may alwayes in all things, aym at this one thing, namely, how I may be the better fitted to serue thee faithfully in my place and calling, and that for Christ Jesus his sake, thy onely Sonne, and through thy mercy, my louing Sauiour, Amen.

A more particular Morning Prayer on the beginning of a Sabbath day.

MAnifold (O Lord) are thy mercies, and thy goodnesse is infinite. In euery particular which befalleth mee, I haue abundant experience of thy loue. It is much (most gracious God) that I, which haue so many times prouoked thee, should be let to liue to behold the light and comfort of the day: But much more is it, that hauing bin heretofore a prophaner of thy holy Day, a barren and an hypocriticall professour of thy Word, a fruitlesse and vnprofitable hearer, I should yet enioy the blessed opportunity of another Sabbath. How iustly mightest thou long since haue latched vp my heart,

heart, and giuen me ouer vnto a reprobate mind, taking from me the comfortable and happy freedome of going into thy house, and of giuing attendance vpon the posts of thy dores: O teach me (I pray thee) to value thy mercy in this behalfe, according to the true worth thereof: Suffer me not slightly to entertaine either this, or any other of thy fauours. And as thou hast brought me into the beginning of this holy rest: so enable me (I beseech thee) to the sanctifying it, and to such a kinde of spending of the same, as thou requirest. Teach me to remember that it is thine Ordinance, euen one of those vnchangeable Lawes, which thou wrotest with thine owne finger: that this day should after a more speciall manner be diuerted and deuoted

uoted to thy seruice, and that thou hast not therefore restrained outward imployments in our callings, because idlenesse pleaseth thee, or because ease giuen to the flesh, is a part of thy worship: but that thou hast in thy infinite wisdome so appointed it, that being freed from all other incumbrances, we might wholly apply our selues, either to the publike or priuate exercises of godlinesse. Giue me grace (I most humbly intreate thee) that I may call thy Sabbath a delight to consecrate it as glorious vnto thee, and that I may beware of doing mine owne wayes, or of seeking mine own will, or of speaking any vain words, and may euen binde my selfe to a serious and a continued course of seruing thee in the practise of such duties as belong to the hallowing of this day. I

I know, O Lord, that herein I shall meet with many lets: my owne corrupt nature will repine and thinke this a yoke and burden that cannot be endured: abroad in the World, I shall see many vaine fashions followed by great troopes, making thy Day a day of carnall pleasure, I shall be derided and scorned, if I refuse to doe as others doe. I shall meete also with many cunning perswaders, which will seeke by plausible reasons to draw mee from diligence and constancy in this course. O Lord (I beseech thee euen with the bowing of my heart, to make me strong against all these with drawments: Grant that I may more esteeme obedience to thee, than either the contenting of mine owne sensual affections, or the auoyding of re-

preach among prophane persons, or the satisfying of men, be their pretences what they may be. I am taught (O Lord) and I doe beleeue it, that thy yoke is easie, and that thy Commandements are not grieuous: and I know that by a holy vse in these religious services, I shall make them so familiar vnto me, and shall also finde that exceeding sweetnesse in them, that I shall euen long for thy Sabbath before it come, and the time will seeme short vnto me that is so bestowed. And for this day (most louing Father) I pray thee blesse vnto me the particular businesses thereof.

In praying, giue me reuerence to thy Maiesty, sense of mine owne wants, faith in thy promises, fresh remembrance of thy former kindnesse, charitable and com-

compassionate, and yeelding affections towards others. In hearing, vouchsafe me an vnlocked and vnderstanding heart, a right iudgement, meeknesse of Spirit, liuelines of affection, faithfulnes of memory: In communicating at thy table, bestow on me an humble soule, hungring heart, a conscience purged from dead works, power of sweet meditation vpon the death of Christ.

In looking vpon the administration of Baptisme, afford mee mindfulnesse of mine own vow, remorse for my often failing in that solemne promise, earnestnes of desire for the good of the baptized, ioy for the increase of thy Church. In singing, take from me all dulnes and vanity, make me to sing with a grace in my heart, still striuing to lift vp

my ſoule vnto thee.

Enlarge my heart towards others, as occaſion ſhall be offered, that I may bee ready to giue to thoſe that want, forward in euery good worke, comfortable to the ſicke, tender-hearted to thoſe whom thou haſt humbled, apt to make peace where diſcords is.

Let all workes of mercy bee a delight vnto me, and make mee carefull not to ſtay, till I am prouoked, but to ſeeke occaſions to doe good. And when I am priuate (O Lord) ſanctifie my thoughts, that I may meditate on good things, and may hide thy Word in my ſecret parts, and may loue it, and eſpecially that I may ſhew the fruit of it in all my conuerſation. Finally, I humbly pray thee, ſo to guide me both in publike and priuate duties, that when

when it commeth to euening, I may take my knowledge to bee increased, my faith strengthened, my soule and conscience abundantly refreshed, and all this for Christ Iesus sake, and for thine owne Names sake, Amen.

Another Prayer, before the hearing of Gods Word.

ETernall God, most gracious and mercifull in Iesus Christ, euery good giuing and euery perfect gift commeth downe from thee, thou hast commanded that if any lacke wisedome, he should aske of thee, and thou promised to deny nothing that is asked of thee in thy Sonnes name: In obedience vnto this thy commandement, and in assurance of thy readinesse to make good the promise, I doe here cast downe my selfe

before thee, praying thee, as at all other times, so now especially to be good vnto me. I am now (O Lord) by thy gracious prouidence to be a partaker of thy holy word, the preaching whereof is the ordinary meanes appointed by thee to saue my soule, and to draw me out of the power of Satan, vnto thine owne selfe. I, for my part, am vnworthy of so great a fauor as to be admitted to heare it; and I am euery way vnfit and vnable to heare it with profit. My heart is full of blindnesse and ignorance, my affections are froward and vntractable: I am euen reprobate by nature vnto euery good duty: I am dull of hearing, slow of conceit, backeward to entertaine, but apt to let slip any good instruction. I beseech thee in Iesus Christ, by the working

king of thy ſpirit, to reforme within mee theſe corruptions: Make me as a new borne Babe, to deſire the ſincere milke of thy moſt ſacred Word: grant that I may reioyce at it, as one that findeth a great ſpoile, let it be better vnto me than thouſands of gold and ſiluer. Open my heart, as thou didſt the heart of *Lydia*, that I may euen with a kinde of hunger and greedineſſe attend vnto the things which are deliuered: cleare the eyes of my mind, and anoint them with that pretious ſalue of thy Spirit, that the ſcales of ignorance may fall from them, and that I may ſee the wonders of thy Law, euen thy hidden wiſedome, which my nature of it ſelfe is not able to diſcerne. And becauſe thou haſt promiſed to guide the humble in thy way,

and to reueale thy ſecrets to the meeke, take from mée, I pray thee, a proud heart, teach me to become a foole in my ſelfe, that I may be wiſe in thée: Suffer mée not to meaſure the myſteries of thy kingdome by mine owne blinde reaſon and corrupt affection: but giue me grace to deny my ſelfe, and to labour to bring mine owne thoughts into captiuitie vnder Chriſt, that I may not dare to oppoſe mine owne conceits and fancies vnto the Maieſtie of thy truth reuealed in thy Word. Giue vnto the Preacher a dore of vtterance, that he may open his mouth boldly, to publiſh the ſecret of thy Goſpell. Direct his tongue, that hee may ſpeake vnto his conſcience, and that if there be any cloſe corruption lurking in me, (as Lord, Who

Who can vnderstand his faults:) the searching power of thy Word may discouer it, and rip it vp, euen to the very bottome. And vouchsafe vnto me that meekenesse of spirit, and such calme and yeelding affection, that I may not repine nor murmure at reproofe: but may loue him rather that rebuked, and may take it as a speciall fauour from thee, that I am not suffered to goe on in sin, nor giuen ouer to mine owne corruptions. In euery point of holy Doctrine taught me, make me to remember who it is that speaketh by the mouth of man, that I may receiue the Word as a messenger from thee, whether it bee comfort, or reproofe, or instruction, and so may giue it that reuerence, that awfull respect which is due vnto thy holy Oracles.

And because (O Lord) as I am naturally forgetfull, so the diuell watcheth to catch away the Word as soone as it is deliuered, therefore I pray thee to stablish my memory, that I may hold fast thy blessed truth, and may alwayes haue it in store against the time of néed.

To this end, make me carefull in the vse of all good priuate meanes, such as are Prayer, Meditation, Conference with others, as occasion shall require. Beget in me a godly discretion, that I may diligently search the Scriptures, whether the things I heare are so, and may try all things, neither rashly reiecting, nor suddenly beléeuing whatsoeuer is deliuered.

And when I haue found thy truth, to stablish my heart, that I may

may not wauer nor be carried about with euery winde of Doctrine, but may continue in the things which I haue learned, labouring daily to be led forward into more perfection.

And sith hearing and knowing without practice, doe but increase vnto more condemnation, therefore, O Lord, doe thou so water that which I heare, with thy heauenly dew, that it may bring forth much fruit in my life, and that I may be a credit to my profession, and no disgrace nor slander to thy truth. Grant all these things for thy deare Sons sake, Iesus Christ, to whom with thee and the blessed Spirit, I desire to ascribe all honour and glory, now and for euer, Amen.

After the hearing of the word.

STir me vp (O Lord) I humbly pray thee, to an vnfained and sincere aknowledgement of thy kindnesse who hast now bin pleased notwithstanding my former vnprofitablenesse, and slight estimation of thy holy word, yet to vouchsafe me the comfortable liberty of enioying it. How iustly mightest thou long since for my great contempt, haue made my heart fat, giuing me ouer into a reprobate sense: What other thing haue I deserued of thée, who haue from time to time bin such an vnreuerent, negligent, and carelesse hearer: Yea (Lord) euen my best carriage in that holy exercise which I haue now bin at, hath bin so far different from that became me, that thou mayest iustly

tuskly make thy Word to be a sauour of death vnto me: But (O gracious God) thou which art good vnto me, in making me to see mine owne defects, be mercifull also in giuing me a heart to lament them, and suffer thy selfe in Iesus Christ, to be intreated of mee, freely and finally to remit them. Let neither them, nor any other of my sins stand at this time betwixt me and thy blessing: but vouchsafe to water the seed of thy Word, cast into my heart with the dew of thy heauenly blessing, that it may not be made vnfruitfull, but may worke mightily in mee, to the enlightning of my mind, to the setling of my iudgement, to the comforting of my heart, to the reformation of my corrupt affections, and to the leading me on vnto more and more perfection. To

To that end make mee both mindfull and carefull to vse all those good helps, which thou hast sanctified to the rubbing vp of our memories, and to the quickning of our dull and slow affections: such as are busie and serious meditation in the closet of mine own heart, humble conference with others, diligent searching the scriptures, to find out the ground, and certain proofe of things deliuered.

And when matters are made plaine vnto me, and proue to mee to be thy expresse reuealed Will, grant that I may yéeld my full assent vnto them, not once daring to measure them by the crooked rule of mine own corrupted reason, and not onely so, but that I may loue them & embrace them, and hide them and lay them vp, euen in the middest of my heart,

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and may likewise binde my selfe to the speedy and constant practise of them: that so I may not be in the number of those that make a shew of godlinesse, but deny the power thereof, and which heare much, but reforme nothing, and so do both disgrace religion, & heape vp wrath against themselues: but that I may haue my fruit in holines, being both an ornament to my Profession, and a meanes of winning others by my pure and blamelesse conuersation.

I know (O Lord) that to performe this, will be a seruice of no little difficulty. My flesh which is euer lusting against the Spirit, will rebell, I shall be apt to grow weary of wel-doing: euill men will deride me, and I shall be a matter of scorne to the vngodly: Satan will finde out many hin-

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derances, and many meanes by which to make good duties irkesome vnto thee. I beseech thee therefore to furnish me with that holy resolution, and with that spirit of courage, that I may neither delay to beginne, when thou commandest to set forward, nor yet may breake off, where thou requirest cõtinuance of obedience: but that my course may be like the way of the righteous, which like the light, shineth more and more vnto the perfit day: so shall thy Name be glorified, mine owne comforted, and others edified by my good examples, and I more and more accustomed to blesse and praise thy Name in Jesus Christ thy Son, and my Saviour, Amen.

Before receiving the Sacrament.

A prayer before receiving of the Sacrament of the Lords Supper.

I Am taught (O Lord) that without thee I can doe nothing, and that all mine endeauours are in vain without thy blessing. In due regard whereof, I am become an humble suiter vnto thy Maiesty that thou wouldest be pleased to prosper and to direct my present purpose of communicating at thy table. It is thy will, that I should often come vnto thy holy banquet, for the strengthening of my faith, and for the preseruation of the memory of Christs death. O Lord, strike my heart with reuerence vnto it, as vnto thy Ordinance, and as to a feast, to which thou hast tyed thy more speciall presence, that I may not dare to presse in before thee vnprepared.

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Before I come, teach me to grow into a very strait examination of mine own Soule, that I may see how I haue liued, and in what measure I am furnished for so waighty a seruice. And because I know, that the more I looke into my selfe, the more I shall see mine owne nakednesse and deformity, therefore I pray thee to supply me from thy infinite fulnesse: Giue me a thorow vnderstanding of the misery of my estate, who am by nature, a child of wrath as well as others. Make me to see the hainousnesse of those innumerable euils, & grosse sins, which I haue multiplyed before thee, from time to time: nay, which I haue run into since my last presenting my selfe before thee at thy board, when I promised better obedience.

Before receiving the Sacrament.

O cause my stony heart to bleed within me, when I thinke vpon mine owne scantinesse in good duties, and vpon my delight and forwardnes to transgresse. Make me to be ashamed and euen confounded in my selfe for those many enormities which from my corrupt and vnreformed heart do continually breake forth into my outward man, euery member being a very weapon of vnrighteousnes, to doe seruice vnto Satan. Thus (O Lord) shall thy mercies in Christ be sweet vnto me, and I shall come with an hungring and thirsting soule vnto thy Table. And I pray thee to increase in me that gift of faith, that I may both come to this thine ordinance with a desire to enlarge it, and may also feele it, to receiue strength and growth of assurance of mine owne per-

personall and particular interest into the death of Christ. Remoue far from me all swelling, disdainfull and vncharitable affections: O Lord, this is a feast of loue, and to it a malicious and reuengefull heart can be no welcome guest, and when I haue presented my selfe at thy Table, I beseech thee to restraine my idle and gadding thoughts, draw them to the earnest and serious meditation of that which is the life of the Sacrament, the death of my Sauiour. Rauish my soule with the admiration of his loue, that would giue himselfe to die for me, a most vile, vnworthy and sinfull creature. Stir me vp euen to vow and consecrate my selfe for euer vnto him that hath vouchsafed himself to be a Sacrifice for me. And after I haue receiued these pledges of

of thy loue, and feares of thy fauour in thy deareſt Sonne, O make mee truely thankefull to thy Maieſty, and carefull both at the preſent and euer after, to ſhew forth the fruits of thankefulneſſe in a holy and religious conuerſation, to thy glory, the good of others, and mine owne eternall comfort in Ieſus Chriſt my Sauiour, Amen.

Preſently after receiving, before the thankeſgiving by the whole congregation, a man may ſecretly lift up his ſoule on this faſhion.

AFfect my heart (O Lord) with this euidence of thy loue, teachme in it to ſee the riches of thy graces, who art pleaſed for my weakenes ſake, by ſuch familiar meanes to figure out before me

me, and to seale vp vnto my soule a treasure of that infinite worth, as is thy fauour in Iesus Christ. O that I may sensibly fæle his death to be sweet vnto my soule, as I doe these creatures of bread & wine, to affoord a pleasing taste and refreshing to my body. O Lord, euermore giue me such a feeling. And now (O heauenly Father) suffer mee not to depart hence forgetfull of thy kindnes: but grant that I may now at this instant euen couenant with mine owne soule to walke in a better course of holy obedience than heretofore, respecting all thy cō-mandements, and endeauouring alwaies to haue a cl. rec. science before thee, and before all men: That so glorifying thee in this life, I may be glorified with thee, in thy Kingdome, through Iesus Christ, Amen. Be-

Before a Journey.

O Lord, thou hast graciously promised in thy Word to be with me whithersoeuer I goe, and that those ministring spirits, thy holy Angels shall pitch round about me, and beare me in their hands. A glorious and comfortable priuiledge, I confesse this is that I who am by Nature a child of wrath, and a very vassall of Satan, should be assured of so high a hand of heauenly protection. I pray thee now at this time to make good this thy mercy to me, being by necessary businesse to trauell from mine owne place. Many be the perils, to which both by nature & by desert, I am subiect: no man is able to number them, or by his own strength and policy to auoid them. Compasse thou me with thy fauour as with

with a shield, goe before mee, as thou didst of old before thy people in the wildernes: it is onely thou which canst make me to go and come in safety. Some put their trust in outward helpes: but cause thou me to remember thy Name, & to make thy truth to be my shield and buckler. A horse is a vaine helpe, and shall not deliuer any by his great strength, neither is the mighty man saued by his power: it is better to trust in the Lord, than to haue confidence euen in Princes.

If thou (O Lord) be my light and my saluation, whom shall I feare? If thou be the strength of my life, of whom shall I be afraid? Let this (I pray thee) bee the author of my soule; both sure and stedfast: suffer no power of Satan to remoue my faith from founda-

foundation. Howbeit (most holy Father, if it shall be thy pleasure, in this my iourney to bring some crosse vpon me, either by making me a prey to spoilers, or by some other hazard: I beseech thee, prepare me to it, giue me patience and comfort in it, and an holy assurance, that no outward inconuenience can separate me from thy loue in Christ.

Make me alwayes mindfull of this, that thy fauour must not bee measured by these outward accidents: and cause me euen to hold fast this rule, that all things shall worke together for the best vnto thy seruants. And (O good God, as in my trauells, I am desirous of thy fauour, so teach me (I desire thee) to make conscience of thy feare: that as I expect and craue protection from thee, so o-

bedience to thee. Wherefore when I am alone, grant that I may possesse my heart with holy thoughts, and may diligently watch ouer my selfe, for the preuenting of al corrupt and vnclean cogitations. Let me neuer presume vpon the aduantage of secrecy, or of my being not knowen by face in the places where I come, to doe any thing that shall be contrary to the profession of a Christian.

And if I light into the company of others, make me carefull to seeke opportunities of doing good, and that I may neuer frame my selfe to the humors of prophane persons, but in a godly discretion may so carry my selfe, as that I may neither wilfully make my selfe a scorne vnto the wicked, neither yet may for any respects

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doe ought which may either wound my owne soule, or make them think that I am of the same vnreformed disposition with themselues.

Thus (Lord) in an assured expectation of thy gracious guidance, I betake my selfe to mine intended course, and commend both it, and these my requests vnto thee, in the name and worthinesse of Iesus Christ, my onely Mediator and Redeemer, Amen.

After a Journey.

FArre be it from me (O Lord) that I should craue mercies of thee in my necessities, and then forget to shew my thankefulnes for them, when they are bestowed. Gracious hast thou ben vnto me from the beginning of my life euen vntill now. As some

may I nnmber the ſand of the ſea, as make an exact reherſall of all thy ſauours. There is no day, or houre of the day, or minute of the houre, in which thy bleſſings are not renewed towards me. Oh that I could be ſo truely and effectually thankefull as it becommeth me: O that my heart within me might euen melt for griefe, that I haue paſſed ouer ſo many of thy kindneſſes without regard. Behold how now alſo thou prouokeſt me to this duty: O quicken me (I humbly pray thee) hereunto. Make me diligently to looke backe into the courſe and order of this whole iourney, and to obſerue by degrées, how thou haſt bèen good vnto me: how thou haſt bleſſed my going out and my comming in, and brought me in peace to mine owne home: Ma-

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ny dangers might haue swallowed me vp, which yet (through thy goodnesse) I haue escaped: Sundry times hath there bæn (such is the brittlenesse of this house of clay which I beare about me) but euen a step betwixt mée and death, out of the iawes whereof thy right hand and thine arme haue saued me. I can ascribe nothing to mine owne prouidence, neither can I say, that my safety is the reward of mine owne deseruing: Not vnto me (O Lord) not vnto me, but to thy name doth the glory belong, and now grant (I beseech thee) that the sense of thy loue may beget in me such a loue of thee, and of that which thou commandest, that I may willingly and chéerefully, and with full purpose of heart, denote my selfe to thy seruice, ac-

counting (as my duty is) euery new kindnesse to be (as it were) a new bond, & a fresh encouragement thereunto. Grant me both this and all other needfull mercies, for Christ Iesus sake, Amen.

The Christians suite for grace to live upright in his personall calling.

IT is thine Ordinance, O thou the wisest God, that euery son of Adam in the sweat of his face should eate his bread, thou hast fitted euery man to glorifie thee in some speciall calling: thou wouldest not that any should liue like an vnprofitable burthen of the earth, mis-spending of his precious time, and wasting away thy creatures, doing no good to humane society.

Herein thou hast giuen vs thine owne example, for euen thou worke-

worke hitherto: and albeit that thy great businesse of creating all things ended with those sixe first dayes, in which euery particular was brought forth by thee in his proper kind, yet thy prouidence is neuer intermitted, in it neither slepe nor slumber ouertaketh thée: And thy Son Christ Iesus, whiles in the dayes of his flesh, he humbled himselfe to liue as a man vpon this earth, both in his priuate life attended vpon a painfull trade: And when the time came of his publishing himselfe to the world, went about doing good, yea, and with that chéerefulnesse, that it was meat vnto him to doe the will, and to finish the worke of him that sent him. And are not thy holy Angels also in continuall action, obeying the voice of thy word, and ministring

counting (as my duty is) euery new kindnesse to be (as it were) a new bond, & a fresh encouragement thereunto. Grant me both this and all other needfull mercies, for Christ Iesus sake, Amen.

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for their sakes which shall bee heyres of life? who am I then (O my God) that I should not reioyce, that it hath seemed good vnto thee, to ranke me among other thy seruants, and to set me (as it were) my proper taske vpon which to giue my best attendãce.

Graant I pray thee, that I may not grudge thereat, as at some vneasie burthen put upon me; but that I may contentedly, and comfortably vndergoe it, euen like that glorious creature the Sun, who hauing his tabernacle set him in the heauens reioyceth like almighty man to runne his race. And seeing, O Lord, thou hast not placed me in this calling for mine owne priuate good alone, but also for a more publique and common benefit, giue me such an honest, sincere and charitable heart,

heart, that I may determine with my selfe, neuer to seeke, no nor yet willingly to receiue that gaine which commeth by the wronging, or wringing, or losse of others.

Let mee euer remember that golden rule: Whatsoeuer I would that men should do to me, of doing euen so to them. Let it neuer slip out of my mind, that the wages of vnrighteousnesse, is put into a broken bagge: and that as the good man shall giue inheritage vnto childrens children, so the riches of vanity shall diminish: and that thou wilt draw, euen out of the belly of the oppressor, the substance which he hath deuoured: or if it doe continue with him, it shall be for his greater hurt, his owne ease shall slay him, and his prosperity shall de-

ſtroy him: Let me therefore I pray thee, chuſe rather a little with thy bleſſing, than great reuenewes with thy curſe, and iudgement attending thereupon.

And if ſo be it ſhall be thy pleaſure to bleſſe my basket, and my ſtore, and to increaſe my portion by my honeſt induſtry, O keepe me, I humbly intreat thee, that I may not ſet my heart vpon it, let not my riches be my ſtrong city, or as a high wall in my imagination: but grant that as my lot is enlarged, ſo I may be more and more afraid of my ſelfe, leſt the care of this world, and the deceitfulneſſe of riches, ſhould choake in me the ſeeds of grace, and ſteale away my minde from better things. And therefore make it my care, good Lord, I beſeech thee, to follow my calling with that

that holy measure, as that I may not so farre ingulfe my selfe into the businesse of it, that I should abridge & scant my selfe of conuenient opportunities for heauenly and spirituall purposes: And as I shall fele thy hand to be opened towards me, so open my heart and my hand towards others: knowing, that as hee which scattereth shall bee more increased, so he that sparing more than is right, shall surely come to pouerty. Euer make mee to consider thine all-beholding presence, that all things are naked in thy sight, and that thou wilt surely bring forth to iudgement euery secret thing: That so I knowing thee to be a witnesse to all my courses, my care may bee to walke as in thy sight, and to approue my selfe vnto thee by an euen

euen and vpright behauiour. Vnlocke, O Lord, the treasures of thy rich mercies, and afford vnto me both these and all other conuenient and needfull graces, in and for Christs sake, Amen.

His Petition to bee armed and prepared for afflictions.

I Am taught (O heauenly Father) by thy holy Word, which thou hast left vnto me to be my counsellor, and to make me wise vnto saluation, that I must through many afflictions enter into thy Kingdome.

When I meditate vpon the liues & courses of thy holy ones, which haue now ended the dates of their pilgrimage, and are entred into rest, I finde that they all passed through great tribulation: Nay, Christ himselfe, the Author and

and finisher of my Faith, did first suffer before he entred into glory.

Of this bitter cup therefore must I also drinke, O Lord, if I belong to the number of thy chosen.

Those whom thou hast ordained to bee vessels of honour for thine owne vse, thou wilt purge and scoure, and make cleane by variety of crosses.

This I know (O my God) and am perswaded of it. But now, when I looke into mine owne heart, and consider mine owne strength, I finde such a base spirit of fearefulnesse, such a strong affection vnto peace and quietnesse, and such a loathnesse and vnwillingnes to beare the yoake, that I cannot but euen doubt with my selfe what will become of

of me in the day of triall: when I heare of reproches in good name, losses in goods, paines and tortures in body, vexations and horrours and perplexities in minde, tentations by Satan, combats and conflicts with the feare of death and of iudgement, my flesh doth euen tremble thereat, and O Lord (thinke I) who, or what am I, that I should endure the very least of these?

Whither then shall I goe to gather heart and courage, but vnto thee, O thou preseruer of man? And how happy were I, if I could rightly estæme this happinesse of hauing such a frædome of accesse vnto the throne of grace? Here therefore doe I prostrate my soule before thee, earnestly beséeching thee in the Name of Christ to be mercifull vnto me in this

this behalfe. And first of all, O most tender Father, because sudden evils doe bring with them so much the greater griefe, grant that I may often (and that seriously) thinke upon the certainty of afflictions, and how vaine a thing it is for me, in the surging waues of this worldly Sea, to promise vnto my selfe continuall peace.

Thus (thou blessing this meditation vnto mee) the crosse shall neuer come vpon mee at vnawares, my thoughts being taken vp with continuall expecting it. And then, O Lord, when thou hast thus framed me, to liue as a man alwayes waiting for some triall, let it be thy pleasure also, to furnish and to supply me with such graces as belong to the comfortable enduring it.

Giue

Giue me a readinesse of heart, to submit my selfe alwaies to thy appointments, that I may neuer dare to repine, or grudge at thy proceedings: giue me a portion of strength proportionable to that waight which thou wilt lay vpon me, that I droope not vnder the burthen, that I faint not in my mind.

Giue me a feeling of thy Loue in Christ, that that may preuaile against all discouragements, and that I may interpret it to bee a fruit of thy loue that thou dost afflict me.

Giue me faith in thy promises, so firme, that I may not be shaken by the storme, nor I grow weary or wauering in waiting for thy mercy to release me. Giue me wisedome to iudge aright of the reasons of thy trying me, and to

to make a holy vse of euery chastisement: giue me care to store vp in the midst of my heart, such comforts as thou in thy Word hast reuealed for seuerall visitations, that I may not be then to seeke for comfort, when I shall chiefly want it: finally, giue me a stedfastnesse of resolution to cast my burthen vpon thee, and to hold this fast, that thou art bound by thine owne promise, neuer to forsake me. Being, O Lord, thus armed out of the store-house of thy rich grace, I shall enter the combate with courage, I shal go through it with constancy, and end it with ioy, looking for that crown of life, w̄ thou hast promised to those that loue thee, & whom it was thy good pleasure before al worlds, freely to loue in Christ Iesus, to whom be praise for euer, Amen.

A Prayer for the afflicted, in what kinde soever.

O Gracious God, how happy am I, who haue so strong a Tower, as thy great Name to run vnto: especially now in this sad and heauy day of tribulation. I see (O Lord) by continuall experience, that the helpe of man is vaine, and that all earthly contentments, notwithstanding the flattering shew they make, yet are but as a staffe of reed, vpon which if a man leane, it will run into his hand, and pierce it. If I turne me to my ancient louers and friends, it may bee they will stand aside from my plague, and mine old acquaintance will hide themselues, and I shall be euen as a stranger in the sight of my familiars: If I seeke to my neigh-

neighbours, alas, what refreshing shall I finde? Truth it is, O God, and thou hast so ordained, that he which is in misery, should be comforted by his neighbour: but men have forsaken the feare of the Almighty: so that he which is ready to fall, is as a despised Lampe, and few are apt to weep with him that is in trouble: Besides, the greatest part are so ouercome with grosse ignorance, that they are miserable comforters, and physicians of no value, not able to minister a word in time to him that is weary. Whither then, or to whom shall I goe, but vnto thee. O most gracious and tender Father? Thou art a a pittifull God, thy compassions are great, thou art the Father of mercies, and GOD of all comfort: thou makest the Wound,

and

and bindest it vp; thou smitest, and thy hands doe make whole; thou hast commanded, to call vpon thee in the day of trouble, and thou art a helpe ready to be found. To thee therefore doe I lift vp my soule: encline thine eare, O Lord, and heare, open thine eyes, O Lord, and see, looke mercifully vpon thine afflicted seruant: the dayes of sorrow are come vpon me, euen changes and armies of miseries are against me. If my griefe were weighed, it would be heauier than the sand of the Sea: I am broken with one breaking vpō another: make me (I pray thee) to consider seriously, that it is euen thou which hast don al this, that these things come not by chance, but by thy prouidence & certaine appointment, that so I may be dumb, & not open my

my mouth to murmure, or re-
pine. Open mine eyes, that I
may see mine owne deseruings,
and what cause I haue giuen
thee, euen to crush me to pieces
with thy heauy iudgements, yea
to cause the pit of thy eternall
vengeance to shut her mouth vp-
on me. What cause haue I left
vnto me to complaine, when I
am lesse than thy smallest mercy,
and my sins greater than the grea-
test sorrow thou hast layd vpon
me. It is thy loue, O Lord, from
hence this proceedeth. In this
course, thou dost offer thy selfe
vnto me, as to a sonne: thou know-
est my corruptions, the rebellion
of my heart, the crookednesse, and
vnreformednesse of my nature,
thou seest before some great euill
that I am like to fall into, if I
be left vnto mine owne course:

thou

thou findest me to be forgetfull of my duty to thee, cold in prayer, backward and lumpish in holy seruices, well-nere lulled asleepe in the common security of the times: It is thy will done to rouse me vp, and to put thy hooke of affliction into my nostrils, to bring mee backe into that good way, from which I am falling.

I know thou dost therefore challenge me, that I may not be condemned with the world. O teach me, I pray thee, to learne to iudge my selfe, to search and to try my wayes, to pry into my course by-past, that I may find out those euills which beare in me the greatest sway, and may in some measure vnderstand what it is which thou aimest at, in afflicting me. And enable me withall to reforme my errours, to recouer

couer my wandring, and to get a happy victory ouer my rebellious flesh. That I may be able to say hereafter. It is good for me, that I was in trouble, blessed be the time that the Lord afflicted mée and how sweet is the quiet fruit of righteousnesse which springeth out from the bitter rot of tribulation.

In the mean space (O Lord) vntil it shal please thee to put an end to my present grieuances, teach me not to make hast, or to seek by vile and vnwarrantable courses to winde my selfe out of thy hands, but grant that I may tarry thy leasure with patience, not daring to prescribe vnto thee what to doe. And when this storme is ouer, and the sorrow past. O kéepe me from securitie; make me to remember the vowes and

and promises of obedience, which now I make vnto thee; prepare me to a fresh triall, that my care may be to be prouided for whatsoeuer thy pleasure shall be to lay vpon me. Heare me in this and in all other my suits, for his sake, in whom thou are best pleased, euen Iesus Christ the righteous, Amen.

A prayer in respect of some losse received, as of honour, or goods, &c.

O Eternall God, the God of prouidence, the orderer and the disposer of all things both in heauen and earth: Be ready (I beseech thee) to heare the prayer of thy distressed seruant. Helpe my weakneſſe, I intreate thee, and quicken me to the performance of this duty of calling vpon thy Name.

Name. I am euen aſhamed of my ſelfe, to ſee mine owne faintneſſe, and how ſone I am caſt downe vpon euery occaſion. O raiſe me vp (I pray thee) and make mee to lift my heart towards thee, according to whoſe good pleaſure all things come to paſſe. Is it not thou (O Lord) which haſt layd theſe things vpon me? Art not thou hee who both giueſt and takeſt at thy will? Art not thou the Iudge which makeſt low, and which makeſt high? Shall I murmure againſt thee, which haſt ſuch an abſolute, and vncontroulable ſouereignty ouer all? Shall I receiue good at thy hand and not euill? O keep downe my repining, and mutinous and diſcontented thoughts, allay the height and heauineſſe of my ſpirit, teach me how to bee abaſed

and to haue want, make mee to see the vanity of that which I was wont euen to admire, and to set my heart vpon. Let this abridgement be a Schoolemaster vnto me, that I may learne by it to draw mine affections from these fading and transitory commodities. O Lord, what is honour? Is is not a blast, or as smoake which quickly vanisheth? What is wealth? Is it not lighter than vanity it selfe? Doth it not take her to her wings, as an Eagle, and flye into the heauen? O knit my heart henceforth vnto thee: O blessed Father, fasten my affections on the things which are aboue, where Christ sitteth at thy right hand: make mee to lay vp treasure in Heauen, and to seeke after that Kingdome of thine, which cannot be shaken: frame my

my heart to the choice of the better part, of which I can neuer be depriued. Let me affect the true honour which ſtands in the faithfull ſeruice of my Sauiour. Let me labour for that enduring and durable riches, which conſiſts in the knowledge of thee, & in the feeling of thy gracious fauour. Suffer me not (I pray thee) ſo to limit thy power as to thinke thou art not nowable to ſupply me, ſith the meanes which I was wont to enioy, is taken from me: but make me faithfully to conſider that thy hand is not ſhortned, but that thou haſt enough in ſtore for thoſe that loue thee. Thou art able to giue me a great deale more, and after thou haſt exerciſed mée a while, to bleſſe my laſt dates with more abundance than the firſt: thou canſt make the litle meale in

the barrell not to waſte, and the ſmall quantity of oyle, not to diminiſh: thou canſt cauſe a ſmall thing to be better vnto me, than great riches to the mighty, and a dinner of greene hearbs to bee more ſauory to me, than a ſtalled Oxe to them. Oh therefore, I beſeech thee, reſtraine my deſires, make me willingly to ſubmit my ſelfe to thy wiſedome: Let thy prouidence and promiſe bee my ſtorehouſe, and the ſtocke that I rely vnto: let this ſatisfie mee, that though I loſe all that I haue, yet inaſmuch as thou haſt once loued me in Chriſt, I ſhall neuer loſe thy fauour. And let not the beholding of my Children and family diſhearten mee, or make me to caſt perils, and to ſay: Wherewith ſhall I feede them? How ſhall I cloth them?

O Lord, they are better than many Sparrowes, and dearer vnto thee, than the Lillies of the field; thy promise of mercy is entailed to my posterity. O let my faith rest vpon this foundation. Prepare me (I pray thee) to further trials, make me ready by degrees to lose euen my life it selfe, if it may be for thy glory.

And thus, O Lord, desiring to reckon euen this Crosse (though my vnreformed nature doth gain-sayit) among thy chiefest fauours, I commend my selfe, and my poore prayers vnto thee in Christ Iesus, thy beloued Son, and my beloued Sauior, Amen.

A prayer fitted to the losse of an especiall friend, as a father or husband, &c.

O Almighty Lord GOD, whose Glory is aboue the

Heauens, and which hast thy dwelling on high, but yet abasest thy selfe to behold the things in the earth, be pleased euen for thy dearest Sons sake to cast downe thy compassionate eye vpon my afflicted and grieued case.

Comfort (Lord) comfort, I pray thee, thy seruants soule, suffer mée not to be swallowed vp of discouragement. Thou hast taken from me the very staffe of mine estate, one, vpon whom (in the eye of flesh and blood) all my comfort did depend: He is now gone the way of all flesh, and hath made his bed in the darke: yet thou, O Lord, still liuest, thou art alwayes the same, and thy yéeres shall not faile. O raise vp, I beséech thee, my languishing and discouraged heart, my drowping thoughts: make me to look to-

towards thee, from whom alone all comfort commeth. Hast thou done this, and shall I controule it? Is death thy messenger, and shall I murmure at his coming? Is my dearest friend, whom I loued as mine owne heart, gathered vnto thee, his appointed moneths being now erpired, and shall I lament his happinesse? Dost thou still hold me with thy hand, and euen compasse mee about with thy gracious Prouidence, and shall I distrust? Is it thy purpose, and promise, and power to bee my GOD, the same yet that it was, and shall I bee doubtfull, as though I had made flesh mine arme, or as if thou, O all-sufficient God, wert tyed vnto outward meanes? Must not I also, ere it bee long, make the graue

my house, and lye downe with others in the dust? Is there not an assured hope, that all that liue and dye in the Lord IESVS, shall be ioyned together after death, and at the last day be caught vp in the cloudes, to méete the Iudge in the ayre, and after that to bée euer with the Lord? I most earnestly beseech thee therefore, O my most gracious God, to moderate my passionate and vnruly thoughts to bring my violent affections into a holy compasse.

Let mée not bée sorrowfull like those which haue no hope, make mée to reioyce on this behalfe, whose pilgrimage is at an end, and whose Christian and holy course, doth euen assure mée, that thou hast receiued him into euerlasting habitations.

Teach

Teach me to haue a holy and prepared longing for the day of my dissolution: And grant mée that grace and wisedome, so to loue those whom both Nature and Religion binde mee to respect, that I may alwayes conforme and submit my affections to thy most wise and soueraigne disposing. To bee without apprehension of such losses, I know by thy Word, that it is impious: to bée extreame, and without measure in passion, is desperate: Kéepe me, I beséech thee, in the meane, that my sorrowes may bee tempered with comfort, and my heart may alwayes be fixed surely vpon thée. Afford me both this, and all other needfull fauours, in and for the merits of my alone Sauiour Iesus Christ, Amen.

The Orphans Lamentation.

THy Word (O Lord) which is the Word of Truth, and cannot lye, hath testified of thee that thou art The Helper of the fatherlesse: Heereby haue I (poore forsaken wretch) taken heart vnto my selfe, to flye vnto thy Mercy Seat, and as it were) into thy lap, freely to powre out my lamentations. Left I am to the mercilesse mercy of this cruell world: and death hauing closed the eyes of my dearest Parents, in whose sight, I was not a little tender, my estate in common vnderstanding is very miserable,

Some there are, which will seeme to pitty mee, and who will sprinkle some common words of compassion on mee, but no truth

or

or comfort commeth from them. Nay, euen those of neareſt acquaintance, and who during the life of my Parents did profeſſe the greateſt loue, doe now looke ſtrangely on me, and their behauiour and fashion is, as if they did not know mée. Moſt true doe I finde the ſaying of Salomon; That the friends of the rich, are many, and that the poore is hated euen of his owne neighbours, his friends will depart farre from him, and though hee bee inſtant with words, yet they will not regard him. When in feare of oppreſſion, I flye vnto them which are armed with authority to relieue mée, though I ſpeake with prayers, they anſwer roughly, and ſo are their hearts ſet vpon bribes, that nothing, but a gift in the boſome will perſwade them.

Thus

Thus is affliction added to my misery: but no man careth for my sorrow. All this is through thy Prouidence (O thou which sittest at the stern, and disposest al things:) I know that out at thy mouth, and from thy decree proceedes both good and euill. Whither then shall I looke, but vnto thee that hast smitten me? Who can binde vp my wound, but only thou that madest it? I lift vp therefore my heart with mine eyes and hands, to thee that dwellest in the Heauens. As the eyes of Seruants looke vnto the hands of their Masters, so shall my eyes wait vpon thee, vntill thou haue mercy vpon mee. I am sure (because thy Word hath so assured mee) that thou wilt not forsake for euer, but though thou send affliction, yet thou wilt haue compassion,

passion, according to the multitude of thy mercies.

Thou puttest my teares into thy bottle, all my grieuances are noted in thy Register: My soule shall thereby cleaue vnto thee: and vnder the shadow of thy wings will I reioyce. To thee I doe commit my selfe, vpon thee alone do I cast my care, O (I beseech thee) cast not off my soule. Vpon thee haue I borne stayed from the wombe, thou art hee which tooke mee out of my mothers bowels: Whom haue I in Heauen but thee; and I haue desired none in earth with thee: Thou shalt bee the strength of mine heart, and my portion for euer: I see more and more how good it is for me to draw nere to thee: My friends haue deceiued me as a brooke, and as the rising

of

of the riuers they passe away, but with thee there is no shadow of change. No man did euer trust vpon thee and was deceiued.

Friends may dye, and returne to their earth, but thy yeeres indure from generation to generation: Thou giuest to the beasts their food, and to the young rauens that cry: Thou clothest the grasse of the field, the very sparrowes are respected by thee. Am not I, O Lord, much better than they? O make me to depend vpō thy goodnes & to know, that if I seeke thee I shall want nothing that is good: Thy eye is vpon them that feare thee, and vpon them that trust in thy mercy. The hearts of all men are in thy hands, thou madest euen the Egyptians to fauour thy people: And as thou causest the dery rock to yéeld water for the thir-

thirſty, and the deuourer to affoꝛd food foꝛ Sampſon, ſo thou canſt turne the hearts of thoſe that moſt neglect mée, and make euen ſtrangers, and men vnknowne to become kinde vnto mée.

Let it be my care to ſerue thee, and to walke beſoꝛe thee in vprightneſſe, and then I am ſure with thee there is enough in ſtoꝛe, and thy pꝛouiding can not faile mée. Stirre me vp to ſéeke thy kingdome, and the righteouſneſſe thereof, and all things elſe ſhall bée ſupplyed to my comfoꝛt. Aſſure my ſoule that thou art my Father in Ieſus Chꝛiſt: Then ſhall I bée ſure that thou hauing pꝛouided foꝛ mee a better inheritance, wilt not foꝛſake mee foꝛ theſe outward things. Hearken (I beſéech thee) to theſe deſires of

of my ſoule, and breed in mee a ſtedfaſt expectation both of theſe and all other needfull graces, for the merits of Jeſus Chriſt my Sauiour, Amen.

The Captives prayer, taken by a forraigne Enemy, or otherwiſe impriſoned for debt, or upon any like occaſion.

OVt of the deepe places doe I call vnto thee (O Lord) let thine eares attend vnto the voyce of my prayers. Behold here I dwell in darkneſſe and in the ſhadow of death, being bound in miſery and Iron, and feeding vpon the bread and water of affliction. Cloſed I vm in priſon, and cannot get forth. I do know and confeſſe that thy iudgements are right, and that thou haſt afflicted mee iuſtly. Full

idle.

idely and vainely did I spend my precious time in the day of liberty, walking in the way of mine owne heart, seruing lusts and diuers pleasures. To bee tyed to the duties of my calling, or otherwise earnestly and busily to follow any course that might bee for thy Glory, it was a burden and a griefe vnto me. My any other sinnes there are, of which I am guilty before thee: which haue deserued both this, and a farre greater punishment, yea euen to be held vnder darkenesse in euerlasting chaines, and to bee plunged with Satan and his Angels into the lake which burneth with fire and brimstone world without end: but (Lord) there is plenty of mercy with thee, and thy compassions faile not, thou art good and gracious and of great kind-

kindnes vnto al them that cal vp-
on thee. Giue eare (I beseech thee)
to my prayer, and hearken to the
voyce of my supplication. Let
the beames of thy fauour shine
into this desolate and comfort-
lesse place in which I am enclosed.
Refresh & reioyce my distrest and
grieued soule, for vnto thee doe
I lift vp my soule. Looke downe
from the height of thy Sanctua-
ry, and heare the mourning of the
prisoner. Sanctifie this great
crosse vnto mée, that it may bée
a meanes to humble me, and to
bring me to a thorough sight and
sense of mine owne deseruings.
Sweeten it also with the comfor-
table taste of thy fauor and loue in
Christ. And although my body
be strained, yet enlarge my spi-
rit, that I may now be more fer-
uent in prayer, more strong in
the

the desire and longing for thy grace than heeretofore. Suffer me not to grow weary with waiting vpon thee, or with looking or expecting for thy mercifull goodnesse in my deliuery.

Let me not presume so farre as to take vpon me to prescribe thee how to deale with me: or when and by what meanes, to enlarge mee: But grant that I may both contentedly and quietly tarry thy appointment, assuring my selfe, that when thou seest me to be more fit for liberty than for restraint, thou wilt bestow it on me. In the meane time, propor tion (I pray thee) my desires and affections, to my present means: As I haue but little, so make me contented with a little: and as my diet is but course, my lodging but vncasse, and the ayre not so

sweet

ſweet as I was wont to enioy, ſo frame my minde and body to a patient bearing of all theſe vnpleaſing inconueniences: Make me often to meditate and thinke with my ſelfe, that if ſuch a priſon as this in which a man may finde ſome intermiſſion of ſorrow, and out of which hee may conceiue hope of deliuery, be ſo irkeſome to me, then how woefull is that dungeon of hell, whereof the Prince of darkneſſe is the kæper: and where, as the torment is eaſeleſſe without all intercourſe of any refreſhing, ſo it is endleſſe, without all poſſibility of getting from it. And then, O Lord, let this meditation worke with mæ, both to the humbling of my ſoule, whoſe deſert is to bee eternally ſhut vp in that loathſome pit, and to the enlarging

ging of my thankefulnesse vnto thee the God of mercy, who hast sent thy Sonne, to free me from that intolerable captiuity. Cause mee withall (I beseech thee) to be as sensible of my bondage vnder the tyrranny of sinne and Satan, as I am of my detainement in this present thraldome: and as desirous to be drawne out of it into the glorious liberty of thy children, as I now am to bee freed from this imprisonment: And if it shall hereafter be thy pleasure to restore me to my desired freedome, O make me euer mindfull of the vowes and promises of good things, with which I am now ready to binde my selfe vnto thee: that so thy mercy may neuer bee forgotten by mee; but may bee euer fresh in memory to quicken mee to the

the diligent and faithfull seruice of thee, who art the onely God in three persons, the Father, the Sonne, and the Holy Ghost, to whom be honor, and glory, might, Maiesty and dominion, world without end, Amen.

The slandered person, laden with unjust reproaches, thus commendeth his case to God.

GReat is my griefe (O Lord) neither is it to me a small vexation, to see how wicked men haue sharpned their tongues against me. They did shoot out bitter words like arrowes, and wound me with their multiplyed lyes, as with a razor that cutteth deceitfully: and as deadflyes doe cause to stinke and putrifie the ointment of the Apothecary, so do they

they make my good name to become euen vnſauory amongſt men. O how bitter is this vnto me, euen as gall? and how doth my ſoule euen pine away within me to conſider it? Yea (gracious God) why ſhould my ſpirit be ſo perplexed in mee, hauing ſuch freedome of acceſſe vnto thy Maieſty? Thou art ſet in the throne of righteous iudgement, theſe clouds and miſts of ſoule reproaches cannot hide the truth of my cauſe from thine all ſeeing eyes. To thee therefore do I appeale, and in thee doe I put my truſt: iudge thou me according to thy righteouſneſſe, and according to mine innocency that is in me. I confeſſe (O Lord) that in thy ſight I am a moſt vile and wretched ſinner, and that if I ſhould diſpute with thee, I could not

not answer thee one thing in a thousand. Therefore in the case betwixt thee and my soule, I wil lay my hand vpon my mouth and abhorre my selfe in dust and ashes.

But as for these mine aduersaries, whose tongues are as the coales of Iuniper, in respect of them, thou knowest mine vprightnesse, and how vntrue these things are which they put vpon me. And indeed this witnesse of my conscience is my chiefe reioycing, and with it I doe secretly solace my selfe against al their most bitter and poysonfull accusations.

This maketh me to haue boldnes toward thee, and with comfort to trust vnder the shadow of thy wings, vntill these afflictions ouerpasse. Send thou from Hea-

uen,

uen, & saue me from the reproofe of these that would swallow me vp. Kéepe me secretly in thy tabernacle from the strife of tongs.

Furnish me with patience (I beséech thee) vntill thou pleade my cause and execute iudgement for me, represse my tumultuous and swelling spirits, that I may not render euill for euill, nor rebuke for rebuke, but that I may heartily pray to thee, euen for my most vehement accusers. And (O Lord) if they belong to thee, open their eyes that they may see their error, touch their hearts, that they may bee sorry for their bitternesse: Otherwise, if they be such, whom thou (who vnderstandest all things) doest know to bee incurable, represse their rage (I pray thee) let their lying lips be made dumb which cruel-

ly, proudly, and spightfully speak against the righteous. As for me, vphold me in my integrity, stablish me in euery word and good worke, enable me to such an holy and blameleſſe conuerſation, that thoſe which reproach me, as an euill doer may either bee won vnto thee by my good example, or elſe may be made aſhamed when they be not able to blame my behauior in Chriſt. Teach me to remember that this is not the one halfe of that which I muſt ſuffer for thy ſake, if I will be faithfull that ſo I may reſolue to ſacrifice not my good name onely; but euen my life it ſelfe for thy glory.

Thus, O Lord, relying vpon thy promiſed readineſſe to heare the prayers of thy ſeruants, haue I here powred out my ſoule before thee, beſeeching thee to vouch-

vouchsafe a gracious audience both to these and all other my humble suites, not for mine own sake, but for thy Son and my Saviours sake Christ Jesus, Amen.

The persecuted for a good and righteous Cause, and brought into hazzard both of his liberty and life, is directed thus.

I Say now, O my most gracious God, and in Jesus Christ most kinde, and louing Father, the truth of that which thou thy selfe hast reuealed in thy blessed word euen that all that will liue godly in Christ shal suffer persecution: Thy beloued Son told his Disciples, that they should haue in the world much trouble, and be vexed and hated, and continually molested for his sake. And

now (Lord) it is thy good pleasure to call me vnto this seruice, euen to beare witnesse to thy Truth by my suffering. Much weaknesse I acknowledge that I find in my selfe to stand out in so iust a quarrell, much vnworthinesse to bee aduanced to such an honour. Before thee therefore doe I cast downe my selfe (for from thee is euery perfect gift) beseeching thee to make thy power apparant in mine infirmity, and to strengthen mee, poore wretch, that I may cheerefully take vp my crosse & follow thee.

Breathe in mee, by thy spirit, the sauing knowledge of thine vndoubted truth, that I may bee firmely setled therin, and fully assured of the goodnes of that cause, which I am called to maintaine.

Out of the mouth of Babes thou

thou haſt ordained ſtrength, thou canſt make euen the vnlearned, and the men without knowledge to ſpeake to the aſtoniſhing and amazement of the mighty: It is thy inſpiration that giueth vnderſtanding. Endue mee with courage, that I may ſpeak of thy teſtimonies before Kings, and may not be aſhamed: Season withall my zeale and boldnes, with ſuch meekeneſſe and reuerence, that there may be in my behauiour no appearance of vaine-glory, but that all may ſée that it is the honour of thy Name, and the defence of thy truth which I ſéeke for. Ground me ſo ſure vpon the rocke of truth, ſhed ſo abroad thy loue, and the feeling thereof into my inward parts, giue me that earneſt of my future inheritance, and that taſte of the powers of

the world to come, that no windes or stormes, either of plausible perswasions, or of hard and cruell vsage, or variety of torments set before me, may bee of any force or power to remoue mee.

Draw my meditations often vnto the Prince of my saluation Iesus Christ, who was also consecrated through afflictions. Enable me to learne by his example, to endure the crosse, and to despise the shame, for the ioy that is set before me. Let me neuer forget it, that if I suffer like a Christian, I am a partaker of his sufferings, I beare his marke vpon me, and that this light affliction which is but for a moment, shall cause vnto me (it being the way which thou hast ordeined out to Heauen) a farre more excellent

and

and an eternall weight of glory. And when I feele any cowardly feare to surprise me, and my selfe almost ready to faint in my mind then bring it to my remembrance, that if I deny thee, thou wilt deny me also, if I cast away my confidence, thou wilt also cast me off at the last day. And seeing without thee I can doe nothing, make me earnest in prayer, and a continuall petitioner to thy Majesty, from thee to be supplyed with all necessary graces, such as thou knowest to bee fit for my present case. Take from mee all trusting to mine owne sufficiency: Open mine eyes that I may more and more see mine owne scantnesse and the weaknesse that is in me, for waighty services.

Make mee to know that my

full dependance vpon thee, shall be my cheifest stay; And that as without thee I cannot stand, so being vpheld by thee I shall not miscarry. And if it shall bee thy pleasure to deliuer mée from this question which I am now come into, and to restore me to my wonted peace, preserue mée I pray thée from security, stirre mee vp to make prouision for some greater storme, remembring still, that without being faithfull and constant vnto death, there is no hope to receiue the Crowne of life. All these mercies, and whatsoeuer else thou knowest to be néedfull reach out vnto me, I humbly pray thee, euen by those promises of grace which thou hast made and offered in the Mediator of grace and glory Iesus Christ, Amen.

Some

Some barren *Hanna* or childlesse *Elizabeth*, desiring to be blessed with fruit of body, prayeth thus.

NEither am I the first (O most mercifull Lord God) whom thou hast thus afflicted, neither am I without examples of holy persons, who haue both sued vnto thee for comfort in such an occasion, and haue been heard also of thee in that they haue desired. This is no little ioy vnto my grieued heart: For as I am certified hereby, that I may thus be chastned, and yet bee deare and pretious in thy sight: so I doe also from thence conclude, that thou both art able to release me, and wilt likewise, if thou see it in thy wisedome to bee conuenient for me: To thee therefore

doe I make my moane (O Father of mercies, and God of comfort) be not deafe, I beſeech thee, to my Prayers. Looke fauourably, and with a compaſſionate eye vpon the trouble of thy handmaid. It hath hitherto been thy pleaſure to ſhut vp my wombe, and to deny me that comfort by children which thou haſt vouchſafed vnto others. Humble mée (I pray thee) vnder thy hand, and grant that I may truely, and ſincerely, and feelingly acknowledge, that though this be no little croſſe, yet it is nothing to that which I haue deſerued. It is iuſt, I confeſſe, with thee to puniſh my barrenneſſe in grace, and my fruitleſneſſe in holy things with this want of outward increaſe.

Make mee (O good God) as ſen-

ſenſible of my ſpirituall defects, as I am of theſe bodily inflicti-ons. And as it is repoꝛted of thee in thy Woꝛd, that thou makeſt the barren woman to dwell with a family, and to be a toyfull mo-ther of childꝛen, ſo make mee (I humbly craue of thee in Jeſus Chꝛiſt) an example of thy mer-cy herein. Let me be as the fruit-full Vine on the walles of my husbands houſe, and let (at the leaſt) one Olive plant ſpꝛing out from me, to ſtand about his ta-ble. The fruit of the wombe is thy reward, of thee alone doe I deſire it, from thy mercy only do I expect it.

And good Lord, bee pleaſed ſo to oꝛder and diꝛect my deſires here, as that I may not in this ſeeke ſome outward content-ment onely, but that my chiefe re-

respect may be, that by me, thy Church may be increased, and that out of me may proceed such an one by whom thy glory may bee forthered, and the honour of thy Name aduanced amongst men.

Teach me withall, so to referre my desires to thy wisdome, and to submit them to thy gracious disposing, that if it shall seem good to thee, not to grant this my request, I may not murmure against thee, but may patiently and quietly beare whatsoeuer either in this, or in any other kinde thou shalt lay vpon mee. Let me consider, that though this which I now craue be a fauor not to be despised, yet that thou hast in store better blessings for thy seruants, euen spirituall Blessings in heauenly things: stirre me vp to

to ſeeke thoſe eſpecially, and with Mary, to chuſe the better part, which ſhall neuer be taken from thoſe which once enioy it. And becauſe I haue ſo great a deſire of encreaſe, let it be my care, both in mine owne particular, to vſe all good meanes, by which I may encreaſe in grace, and touching others alſo to labour the encreaſe of thy Kingdome, by prouoking, perſwading, and through my good example, winning and drawing them vnto thee. So (Lord) being by reaſon of this croſſe, a woman troubled in ſpirit, out of the abundance of my complaint, I haue powred out my ſoule before thee, ſubmitting my ſelfe in all humility to thy appointment, who makeſt all things to worke together for the good of thoſe whom thou doſt loue in

Je-

Jeſus Chriſt, to whom bé praiſe both now and euer, Amen.

A prayer applyed to the ſtate of a man inwardly perplexed with the horror of ſin, with doubtings of Gods Favour, of Satan tending to deſpaire.

O Thou moſt pittifull God, & to thoſe whom thou loueſt in Jeſus Chriſt, moſt tender Father, neuer did there any prey chaſed Hart bray after the riuers of water, ſo as my diſtreſſed and amazed ſoule panteth after thee. Oh that I had faith to lay hold vpon that moſt ſwéet promiſe, by which thou calleſt all that are weary and laden to come vnto thee. Faine I would, O Lord, approach into thy gracious preſence, and happy ſæme I to my ſelfe, if I might taſte though (but

(but as it were) some crummes of thy rich Mercy. He thinketh that all things which I see in the World, and which the sonnes of men doe dote vpon so exceedingly, are but dung and drosse in comparison of thy Fauour: Oh that I might bee but one of the lowest of thy Saints, or as it were, a seruitour or doore-keeper among thy holy ones. Thus I see thy mercy, I admire it, I preferre it in my choise before the greatest treasure: but when I would apply it to mine owne particular case, Oh what a world of discouragements doe I meete with? My sinnes doe take such hold vpon mee, that I am not able to looke vp: they are so many, yea, more in number than the haires of my head, that my heart doth euen faile me to consider them. When

When I thinke how my soule and spirit is straughted and defiled euen with whole millions of pro-phane, hardned, secure, vici-ous, worldly, and vnsanctified thoughts, how many offers of grace I haue neglected, how thy forbearance hath bẽn abused by me, how I haue bẽn a reproach and slander to thy Gospell, how dead and lumpish, and false-hear-ted I haue bẽne in thy seruice, how barren in good workes, and what little proceedings I haue made, going rather backeward than striuing vnto more perfecti-on, how I haue contented my selfe with shewes of godlinesse: when I say, I thinke vpon these and other my grosse and palpable enormities, I cannot but vtterly condemne my selfe, neither can I beleeue that it is possible for so vile

vile a wretch as I, to bée admitted to thy fauour. Sometimes I conceiue some little hope, and I séem to my selfe to haue some taste of thy fauour, and some kind of assurance that I am deare vnto thée in thy Son: but suddenly my comfort vanisheth, my hope is ouercloudedwith perplexed doubtings, & I am well neer swallowed vp with meere despaire. Can any mortal man, thinke I, know the mind of God? or if some holy person may bee so far graced, as to vnderstand Gods purpose touching himselfe, is it possible so vile a creature as I, should come to such a high preroçatiue?

Can the Spirit of the Lord dwell in such a stinking and polluted soule as mine? Will hée vouchsafe to giue mee an assurance of Gods fauour? Or if I might

might know now that I am in the state of grace, what assurance can I haue, that I shall so continue, being beset with many imperfections? Thus, O Lord, mine owne thoughts oppresse me, and mine owne soule doth pleade the cause against it selfe: Neither is Satan, the ancient enemy of thine elect, waiting to adde affliction to my misery.

Heretofore his manner hath been to intice, and to prouoke me vnto sinne, by hiding and couering the vgly and most loathsome face thereof, and to beare me in hand that it was a very easie thing to repent, and that also thy fauour (O Lord) might be procured by and by. Now he inlarged my euils, and makes my sinnes to appeare before my conscience

science in most terrible and hideous shapes: he telleth me, that my hypocrisie is apparant, that the guilt of my heart is written in great letters and cannot be denied, that it is now in vaine for mee to sue for grace, there being no hope of mercy left for such offenders: that it is to no purpose for me to pray: For as I cannot pray as I should, otherwise than in hypocrisie, so neither (if I could pray aright) can there bee any accesse vnto the throne of grace for the request of such a trespasser.

Notwithstanding (O most gracious God) euen in despite of his suggestions, and amidst all those discouragements, which mine owne heart murmureth against mée, I doe here aduenture my selfe to thy most glorious presence. If I shall finde fa-

fauour in thine eyes, shew me the light of thy countenance and I shall be safe: If thou say, I have no delight in thee: behold, here I am, doe to me as seemeth good in thine owne eyes. I know what thou hast spoken in thy word, namely: That if I draw neere vnto thee, thou wilt draw neare vnto me, and that thou wilt fulfill the desires, and accept the vnexpressible groanes and sighings of thy seruants. Truth it is, O Lord, I dare not say that I draw neere vnto thee as I should, or that my desires are such as they ought to be, or that I groane vnder my sins with such an effectuall and piercing feeling as it is.

All that I am able to doe, and that in much weakenesse, is to cry faintly vnto thee, Oh draw me, and I will run after thee: make

make me to desire thy mercy in sincerity, bruise my heart, that I may yeeld out many vndissembled sighings after thee. Yet, O Lord, though there be in me but such poore beginnings of grace, suffer me not, I beseech thee, to cast away my Confidence. I am well assured that thou hast not forgotten thy promise of not breaking the bruised reede, nor putting out the smoaking flaxe, and of giuing a blessing vnto those which hunger after righteousnes.

It is possible, O Lord, that thou shouldest leaue off to be gracious, and shut vp thy tender mercies in displeasure? didst not thou send thy Son into the world to die euen for chiefe sinners? Is it not true, that where sin abounds, there thy grace aboundeth much more? Could I euer so

so much as truely desire reconciliation with thee, vnlesse thou didst worke it in me?

Is not this request, Lord helpe my vnbeliefe, the very voyce of thy Spirit within me? Could I complaine of the hardnesse of my heart, or sincerely loath mine owne corruptions, as being displeasing to thy Majestie, if thine owne finger had not effected it?

Should I feele such a combate in my soule, and in such a tumult within mee, if thou hadst not truely begunne to draw mée to thy selfe? Would Satan so continually molest me, and so eagerly pursue me, with variety of most malicious and sharpe assaults, if I were still held captiue by him at his will?

Raise me vp therefore, O Lord,

I

I pray thee, refreſh my deiected and caſt downe ſoule, perfect the worke of grace which thou haſt begunne within me, make me to heare of ioy and gladnes, that the bones which thou haſt broken may reioyce. Thou haſt ſet mee as a marke vnto thy ſelfe, thou haſt written bitter things againſt me, & made me to poſſeſſe my former iniquities, thou haſt hidden thy face from me, and taken mee for thine enemy: comfort mee now according to the dayes that thou haſt afflicted me, let me behold thy face in righteouſneſſe, and reſtore vnto me the ioy of thy ſaluation. Rebuke Satan I moſt humbly beſeech thee: though thou pleaſe to buffet me with his meſſengers, yet let thy grace be ſufficient for me, and make thine owne power in reuiuing me, perfect

fect and manifeſt by my weake-
neſſe, which of it ſelfe is ready to
be preſſed down with euery ten-
tation. Giue me that holy wiſe-
dome, not to beleeue Satan, no,
though he ſpeake the truth: inaſ-
much as hee is the father of l[illegible]
and neuer ſpeaketh truth
a wicked purpoſe. And
as thou increaſeſt my
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keep my heart with a
prouing my faith, an
my wayes, and exer
ſelfe vnto godlineſſe. Ma
careſull and an vnderſta
hearer of the word, ſith it is the
word of life a quickning word, a
Word wh doth reioyce the heart:
& becauſe, except that be my de-
light, I ſhal vtterly periſh in mine
afflictions. Make

Make mée circumspect to preuent sinne, and fearefull ouer my selfe, that sinne may not grow strong vpon me: and grant that I may study to preserue the peace of my conscience aboue [illegible]ings, taking heed of woun[illegible]th presumptuous sins. [illegible], stablish mee with that abeit Satan [illegible] and to winnow [illegible]t my Faith may [illegible] nay be as mount not be remoued, [illegible], euermore. [illegible] my gracious God, [illegible]gh thy mercy, peace [illegible].g, and ioy in thy holy [illegible]., I shall finish my course in comfort: which I pray thee grant me for his sake who is the Prince of Peace, euen Iesus Christ, to whom with thee and

fect and manifeſt by my weakeneſſe, which of it ſelfe is ready to be preſſed down with euery tentation. Giue me that holy wiſedome, not to beleeue Satan, no, though he ſpeake the truth: inaſmuch as hee is the father of lyes, and neuer ſpeaketh truth but for a wicked purpoſe. And, O Lord, as thou increaſeſt my comfort, ſo withall increaſe my care, that I may not fall from perplexity to ſecurity, but that I may alwayes keep my heart with all diligence, prouing my faith, and ſearching my wayes, and exerciſing my ſelfe vnto godlineſſe. Make me a carefull and an vnderſtanding hearer of the word, ſith it is the word of life, a quickning word, a word wch doth reioyce the heart: & becauſe, except that be my delight, I ſhal vtterly periſh in mine afflictions. Make

Make mée circumspect to preuent sinne, and fearefull ouer my selfe, that sinne may not grow strong vpon me: and grant that I may study to preserue the peace of my conscience aboue all things, taking heed of wounding it with presumptuous sins. And O Lord, stablish mee with thy frée Spirit, that albeit Satan seeke to sift me and to winnow me as wheate, yet my Faith may neuer faile, but may be as mount Sion which cannot be remoued, but remaine for euermore.

Thus, O my gracious God, hauing through thy mercy, peace in beléeuing, and ioy in thy holy Spirit, I shall finish my course in comfort: which I pray thee grant me for his sake who is the Prince of Peace, euen Iesus Christ, to whom with thee and

the holy Ghost, be all honour and glory, now and for euer Amen.

A Prayer, then needfull, when a man hath some speciall combate with some one or moe speciall sins, against which he desireth victory.

O Louing Father in Jesus Christ, it hath pleased thee of thine abundant Mercy to giue leaue to euery humbled and distressed sinner, to powre out his soule before thée and thou hast bound thy selfe by a promise, both to heare and to helpe all those which seeke thée with an vnfained heart: the confident assurance hereof hath giuen mee courage, (albeit most vnworthy) to present my selfe here before thee, and to conceiue that hope thou wilt not send me empty away.

Wounded,

Wounded, O Lord, I am with mine owne hainous sin, my vntamed flesh doth alwaies rebell and lust against my spirit: some good motions and purposes I sometimes haue, but (alas) they are quickly quenched, and the law of my members so preuaileth, that I cannot doe the good which I would. I haue in mée (I confesse) the seed of euery sin, & my nature is apt to be wrought vnto any kinde of euill. But O God, there are some principall corruptions which doe beare in me the greatest sway, and they do so euen reigne in my mortall body, that I am forced to obey them in the lusts thereof: the Deuill also is full of most malicious policy, and he still worketh vpon all aduantages, and out of all things almost taketh occasion to adde

fuell to my wicked desires, and by pleasing and deceitfull baits to leade them on to hellish perfection. The more I striue, the stronger (me thinketh) these corruptions grow. Which maketh mée to feare the vtter quenching of thy graces, and the grieuing of thy holy Spirit. Hereby my prayers are interrupted, my meditations perplexed, and robbed of their wonted swéetnesse, my hearing and reading of thy Word, is made vnprofitable: My faith is encountred with grieuous doubtings, because I cannot féele that strength and power of thy Spirit which I would. O Lord, if thy Mercy bee not my stay, I must néedes be ouercome: whom haue I in Heauen, but thee? Whither shall I flye but to thy gracious assistance? I beséech thee

thee to haue compassion on mée, crucifie and kill those vnruly lusts, abate the strength of these violent and wicked desires: weaken them, I pray thee, and suffer them not to haue dominion ouer mée. Let thy Spirit guide mee, into the land of righteousnesse. Or if it be thy pleasure, O Lord, still to exercise me, yet leaue me not destitute of thy grace: but increase it in me, that I may grow vnto a larger measure of sanctification: make mee hereby the more feruent and frequent in prayer, the more straight to preuent all occasion leading vnto euill, the more iealous ouer my wayes, the more humble and vile in mine owne sight: that so euen out of euill there may spring good vnto mée, and that holy promises, that all things worke together for

the best vnto thy seruants. Heare me (I intreate thee) in this and in all other my requests, for Christ Iesus sake thy best beloued Son, and the onely Sauiour of thy chosen, Amen.

A Prayer against worldly mindednesse, distrust of Gods providence, and the too close cleaving of the affections vnto earthly things.

MAnifold are the corruptions (O most gracious God) with which my heart is fully fraughted, and sundrie are the euils which (like streames) doe flow from this hidden spring into my outward man. Among others, I still see (and blessed be thy Name who hast made me to see) how my soule is altogether ensnared, and my affections, as it were taken captiue with the im-

mo-

moderate loue of earthly things. O how am I bewitched with the ſeeming ſweetneſſe of them: how am I euen with a kind of violence carried away, to the ſetling my mind and all the powers of it thereupon: when I am to pray, either priuately by my ſelfe, or with others in common, when I am called to heare thy Word or am otherwiſe to be buſied in any godly exerciſe, my heart is rouing, and my affections wandring here and there, about the matters of the world, ſo that in theſe diuine imployments, it ſeemeth to mee that I finde no contentment: but all the time is too long in my conceit which is to be beſtowed. Thus my ſpirits are quite dulled, and me thinks I haue no life within mee, when matters of Religion & the things

which concerne thy Kingdome are in hand. Often haue I heard of thy prouidence, and the promises which thou hast made, to withhold no good thing from those that feare thee: neither can I deny, but that I my selfe, of mine owne particular haue had great experience of thy goodnesse: but yet when I goe about to worke my heart to a dependance thereupon, and to a holy resting and relying vpon thee, oh what stubbornenesse doe I meete with, what infidelity, what woefull distrustfulnesse? What a combate haue I with my tumultuous thoughts, how doe they resist and gaine-say, and euen smother and suppresse euery motion in me which tendeth to waiting vpon thee? What feares are by and by raised vp of future want, what

what perils am I taught to cast, and what plausible reasons doth my hart frame, by which to make it seeme vaine and idle, yea, and a ridiculous thing vnto me, to trust to thy prouiding? Thus doe I nothing but euen vexe and teare my soule, beate my braines, and spend my spirits, how to get that which I desire, and how to keepe and preserue that which I haue gotten. My very sleepe with these immoderate cares, is oft-times taken from me, and so doubtfull am I for the time to come, that I dare not vse that portion which I haue, for my present comfort. Euen the most behouefull expences to those of my family, to the poore that dwell about me, to the maintenance of the ministery, are a death vnto me. And albeit thou blessest my

basket and my store, and increas-eth mine estate by continuall ad-ding thereunto, yet still I seeme to heare within, the voyce of the Horse leaches Daughter, Give, Give; neither can I perswade my insatiable heart to say, It is e-nough.

Now Lord, I beseech thee, to bee mercifull vnto mee in this thing: Heale in me this dange-rous and increasing sickenesse: Bridle these vnruly and misguid-ed passions: suppresse these tor-menting and heart diuiding cares: dissolue this glue by which my affections are so close fastned vnto these earthly things. Open mine eyes, that I may plainely see the true nature of those things which I so much desire: how fickle they are and how vncer-taine, what hinderance, yea, what

what enem'es, to the good and proſperity of my ſoule, what coolers of zeale, what clogs in the way that leadeth vnto life. Teach me then to ſay to my ſelfe, O why doe I weary my ſelfe for that, which when I have, I cannot keepe, which ſooner or latter I am ſure I muſt forgoe, why doe I ſo love that which is ſo great an adverſary to my ſoule which will choake good things in me, and make it a matter of ſo much the more difficulty for me to be ſaved. And to the end, the heat of my affections after this baſer traſh, may be the ſoner, and the more throughly allaied, make me taſte the ſweetneſſe of the things which are aboue, enlighten mine vnderſtanding, that I may know what the hope is of thy calling: and what the riches

of

of thy glorious inheritance is in the Saints, and what a surpassing exceeding eternall weight of glory it is, which should be shewed vnto vs: that the meditation thereof may make all things else euen to become as vile as dung before me. Worke my euill and vnbeleeuing heart to stedfast faith in thy promises, and to a sure persuasion of the certainty of that which thy Word hath testified, namely, that if I delight my selfe in thee, I shall be fed assuredly, and thou shalt giue mee my hearts desire. Oh, why should I doubt of this through vnbeleefe? why should I not be fully assured, that thou which hast promised, art able also to doe it? And that as a father hath compassion on his children, euen so hast thou also vpon them that feare thee? thou

thou kæpeſt their bones, thou nũ-
bzeſt their haires, thou obſerueſt
their groanings, thou putteſt their
teares into a bottell : though a
Mother ſhould forget the fruit of
her wombe, yet thou canſt not
forſake them, O thou the Father
of Lights, from whom commeth
euery perfect gift, make me to
belæue this, ſo ſhall my care here-
after be more for the light of thy
countenance, for ioy in the Ho-
ly Ghoſt, and for peace in belæ-
uing, than for any of theſe fading
comodities : So ſhall I be more
ſtudious how to grow in grace,
than to increaſe in wealth, more
earneſt for ſpirituall bleſſings,
than for outward things.

O then, I beſeech thee, deny me
not this requeſt, ſend me not a-
way empty from thy Throne of
grace : I aske not ſo importu-
nately,

nately, in any opinion of mine owne deseruing, I renounce my selfe, I flye to thy promises, I looke for nothing but for thy words sake, for thy Names sake, for Christ Jesus sake, in whom thy Soule is pleased, to whom with thee and thine eternall Spirit, with the bowing of my heart, I yéeld all hónor and glory world without end, Amen.

Against Hypocrisie.

I Remember, O Lord, the saying of thy seruant David, touching the blessednesse of that man in whose Spirit there is no guile: and that also which thy Sonne my Sauiour spake, that the Hypocrites portion shall bée wéeping and gnashing of téeth. In due regard whereof O most gracious God, being in some mea-

measure priuy to my selfe of mine owne corruption, I am become an humble suter to thy Maiesty, vtterly to purge me from the sowre leauen of Hypocrisie.

A sinne I finde it to be which hangeth fast on, and which cleaueth so close, that it is a matter of no little difficulty to shake it off. When I examine my selfe touching it, I see plainely that I am not able to cleere my selfe thereof before thee. Many a time haue I in religious seruices, sought more to gaine an opinion of holinesse with men, than to approue the sincerity of my heart in thy sight: And full often haue I made a shew in zeale, and feruency in things that concerne thy worship and glory, when my soule hath been euen deaded in me, and without all life of affection

on thereunto: How haue I seemed to others to heare with reuerent attention, and to pray with no small measure of deuotion, when my inward parts haue bin wandring, and my thoughts either wholly staied, or at least farre from all serious thinking vpon the present businesse.

How many duties of godlinesse haue I vndertaken, more with a desire to bee seene of men and to be well esteemed in the world, than for any truth of loue to the things themselues, or for any strength of care to glorifie thee? I am not able (O Lord) to lay open to the full the hypocrisie of my heart, and that whole body of guile which lyeth lurking in me. Euen now me thinketh, I fasle, neither is this acknowledgement which I make, so sincere,

and

and ſo frée from fraud as it ought to be: neither doe I féele my ſelfe ſo déepely affected with my preſent eaſe, as I deſire: Loth is my ſtout heart to yéeld ſo much to the accuſing and debaſing of it ſelfe. Faine would it ſhift off euen this vndeniable imputation which I put vpon it. What hope then haue I (O thou the Father of all mercies) but in thee?

This taſte of thy goodneſſe, who haſt not giuen mee ouer to mine owne hypocriſie, but haſt made mee both to ſee it, and in ſome little meaſure alſo to lament it, hath emboldened me to caſt my ſelfe downe here before thee.

Let it be thy pleaſure, I beſéech thee to create in me a new and an vpright Spirit, plucke vp euen all the very ſmalleſt ſprigs of this poy-

poysoned roote of secret hypocrisie: make me to become a true Israelite, a perfect Nathaniel. Thou art the God of Truth, thou takest no delight in lying: O stir vp in me an vnfained detestation of all doubting, and an earnest loue of inward sincerity.

Let me neuer forget, how vnpossible it is to blinde the eyes with outward shewes, or to delude thee with faire pretences: thou seest not as man seeth, for man looketh on the outward appearance, but thou beholdest the heart. Suffer me not to content my selfe with a profession of godlinesse, and to neglect the power thereof, or to bee like a whited tombe, which appeareth beautifull outward, but within is full of all filthinesse: but circumcise my heart (I pray thee) and renue

it

it by thy purging Spirit, that what good thing soeuer I make shew of, the same my soule within may loue vnfainedly: And that in all exercises of piety, I may not onely draw neare vnto thee with my lips and eares and outward man: but aboue all, with all the strength and power of my mind, desiring more to approue the singlenesse and sincerity of my heart vnto thee, who seest in secret, than to purchase an opinion with men, who can see but the out side alone, and may soone be deceiued with shewes. This inward truth vouchsafe vnto me (O holy Father) not for my owne sake, but for his sake who both is truth, and came also into the world to beare witnesse to the truth euen Iesus Christ thy Son, and my gracious Sauior, Amen.

Against

Against back-sliding in Religion, and for increase of Faith.

O Eternall and Almighty GOD, thou hast in thy Word commanded, that wee should take heede of falling from thy grace, and thou hast there testified also, that the end of those which goe backe from their stedfastnesse, after they haue once knowne and professed the way of righteousnesse, will bee exceeding fearefull.

Bee mercifull therefore vnto mee (O Lord) I most humbly pray thee concerning this; I finde in my selfe great weakenesse, no power haue I of my selfe to persist in goodnesse.

Many meanes also doe these euill dayes afford, by which to draw

drawe me backeward : corruption in opinion, wickednesse of example, all manner of reproach and scorne cast vpon sincerity, subtill perswasions of politique and carnall friends.

By these and the like, me thinks I feele in my selfe a great slacking and an abatement of that zeale and care which I was wont to haue. I beginne to wauer in my Iudgement, and to grow doubtfull euen of those things which I sometimes imbraced with fulnesse of perswasion: The exercises of godlinesse, hearing, praying, receiuing, meditation, conference, are not so sweete vnto me as they haue bin. A strange kinde of dulnesse creepeth vpon me, and I haue no such life and spirit in matters of Religion, as formerly I haue had : and to what

what a woefull paſſe theſe things
may come though I haue much
hope when I thinke vpon thy
mercy, yet well may I feare
when I lŏk vnto my ſelfe. Great
is thy gŏdneſſe euen in this I ac-
knowledge, that thou makeſt my
heart within me to ſmite me for
theſe things, and doeſt not ſuffer
mee to runne without ſtay, into
that helliſh downefall, in which
I ſhould be ſoone plunged, if thou
ſhouldeſt once forſake me. Goe
on I beſeech thee, in thy gŏdneſſe
towards me, quicken vp my dull
heart, encline my too much de-
cayed and deaded affections, re-
enkindle thoſe ſparkes which are
euen vpon quenching, and like
vtterly to goe out vnleſſe it ſhall
pleaſe thee to reuiue them. Set-
tle my iudgement, ſtabliſh my
thoughts, make firme my con-
ſcience

science: Enable mee more and more to see the truth in matters of religion, and to discerne things that differ, giue me an exercised wit, to know both good and euill.

And together with an increase of knowledge, giue mee also an increase of zeale, that I may grow in grace, and thriue in godlinesses, and goe from strength to strength, vntill I come to that measure to which thou hast appointed me to come in Christ Iesus.

Let me not in these halting and decaying times, be carried away with euery winde of Doctrine, through the craftinesse of those which lye in waite to deceiue. Suffer neither the cares of the World to choake the graces in mee, nor vaine pleasures to insnare me, nor euill examples to mis-

mislead me, nor plausible perswasions to inchaunt me, nor the contempt of the times to discourage me, nor mine owne slothfull and sluggish nature to make me grow weary of wel doing: but cause me so to be in love with heauenly things, that so I may neuer satisfie my selfe with any measure either of knowledge or of practice, but may rather still bee ashamed of my selfe, that I make no better proceedings, and so may euer aime and striue vnto more perfection.

To this end beget in me a holy care of vsing all good meanes, by which to be established in iudgment, and more & more enkindled in affection: such as are the hearing and reading of thy blessed Word, earnest praying, intentiue busie meditation, carefull watching

ching ouer mine owne soule, marking & obseruing those who walk as becommeth the Gospell, following their faith, and imitating their holy & gracious cõuersation.

And when I looke vpon worldly men, such as minde onely earthly things, and behold how they trauaile to increase in wealth, and to adde more and more to their outward state: and vpon godlesse persons, & see how they fall away more & more, waxing worse and worse, adding drunkennes vnto thirst; let euen this be a spur vnto me, to egg me on wardin the ways of godlines, that I may thinke it a shame for me, that carnal men should bee more in loue with the world, than I with heauen, and prophane ones more eager in the seruice of the diuell, than I in the aduancing and promoting of thy

Glory. As thy promises, O Lord, haue encouraged mee thus to pray, so let it be thy gracious pleasure to accept my suite: so shal my soule praise thee, and my tongue exalt thy name with ioyfull lips, and that in Jesus Christ, thy Son and my Saviour, Amen.

Against Hardnesse of Heart.

WHen I recount with my selfe (O God of al grace) the sundry punishments wherewith thou hast in thy most blessed word threatned, to afflict the children of disobedience: among them all a hardned heart, a seared conscience, séemeth vnto me the most woefull. Surely, not all the plagues of Egypt, nor all the botches of Job, are worthy therewith to bée compared: who can tremble at thy Judgements or value thy mercies, who is able to

profit

profit by the vse of thy Word, or to reap any benefit by the exercises of thy seruice: if this fearfull crust bee grown vpon his secret parts. Take away from a man a tender & an apprehensiue soule, a soft and a yeelding heart, wherin is he better than the Horse or the Mule, which haue no vnderstanding? Lamentable therefore is the state of these euill times, and miserable the condition of the greatest part now adaies ouer whom this dreadful sickenes hath spread it selfe so vniuersally: And wretched, O Lord, should I become, if I should euer leaue me to my selfe, and giue me ouer to this raging euill, weake I am in mine own nature, & cannot withstand it: nay, my heart is in it selfe prone vnto it, and many no small touches of it haue I often felt, and per-

ceiued in mine owne soule: so that I cannot but euen quake, to think what a misery it were, if thou shouldest (as thou iustly mightest) suffer these beginnings of spirituall senslesnesse to increase, & this course of inward hardnesse in the extreinity thereof to haue dominion ouer me. To thee, therefore, O heauenly father, who onely doest know, and who alone canst supply thy childrens wants, doe I lift vp my soule; to thee, in this needfull time doe I make my prayer. Thou art my strong rocke, to whom I may in Christ Iesus boldly resort: heare the voice of my petition, and be not deafe towards me: Preserue me by thy mighty power, as from all euils, so from this especially: put into my bowels a fleshly and melting heart, giue me a tender

and

and a kéeling spirit. When I heare of the power of thy wrath, let it strike an awe into me: When thy great mercies, and the fulnes of thy grace are made mention of, stir me vp to affect them, to hunger after them, and euen to long to enioy them: When I commit any sin against thee, though it be neuer so small, let my conscience smite me, let it be a cause of sorrow and griefe vnto me: when I consider and behold the sins of the times, and sée what swarmes of people will néeds be damned, O let it make my soule to wéepe in secret, and my spirit within me to be full of heauinesse.

When thy Word is preached, make it vnto me a word of power, that I may feele how it entreth through, euen to the diuiding of the ioynts and the marrow,

row, and how it is a discerner of the thoughts and intents of the heart: and that so I may receiue it with all reuerence, and with meeknesse, and may perceiue my naturall stubbornesse to be more and more beaten downe and subdued by it. Suffer me not slightly to passe ouer any euidences either of thy iustice or of thy grace, but grant me to endeauor to make vnto my selfe a holy vse of euery accident.

Let me neuer stop my eares to the Word of holy aduice, nor harden my necke when I am reproued: rather let me desire to be admonished, knowing that if the righteous smite, it shall be a benefit vnto me: make me to feare and resist euen the beginnings of sin, remembring how suddenly a hardned heart will creepe vpon me,

mee, if euill be wilfully giuen way to.

Euery small taste of grace, causes me to make much of it, and labour to increase it: let mee euen feare my selfe, lest I should be hardned through the deceitfulnesse of sinne, and still pray vnto thee, to be shielded and preserued from it. There is not so great an enemy to the soule, as is security, neither is a reprobate sense at any time so neere, as when it is least suspected, or least thought on: O then, I beseech thee, remoue far away frō me this spirit of neglect, and grant that I may stand vpon a continuall watch, for the preuenting of this pleasing, but yet killing misery: and make mee to grow more and more in the feeling and bewailing of mine owne corruptions, and

in the desire and taste and apprehension of thy heauenly mercies: and that in and for Christ Iesus sake, whose blood is the alone purger of the conscience, and the principall softnesse of the heart: to whom, O thou my soule, doe thou striue with thy selfe to giue praise and glory, now and for euer, Amen.

Against uncleane lusts, and for the suppressing of all vicious and unchast affections.

MOst true, O Lord, doe I find that by continuall experience, which thy Word hath said, namely, that the heart of man is wicked aboue all things, and that the imaginations there of are onely euill: out of it doe procéd many defilements of the outward man. This haue I felt,

felt, and doe yet feele in many particulars, euen how the Law in my members, rebelling against the law of the minde, leadeth me captiue vnto the law of sinne, so that I am both hindred from the good which I affect, and drawne euen head-long into that euill which I most abhor: Neither haue I in any one thing more cause to acknowledge and to complaine of this, than in those inordinate and vnruly motions which are directly contrary to that Holinesse and honour, in which euery one of vs is bound by thy sacred Word to possesse his vessell. The lusts of concupiscence are exceeding violent, and doe euen consume and waste within mee (like some raging fire) all Religious and holy motions.

Much adoe haue I to temper my selfe from actuall filthinesse: many a time hath the Diuell, who knoweth my weakenesse, and lyeth in wait to deuoure, much endangered mee: Nay O my most gracious GOD, had it not beene for thy restraining hand, doubtlesse this sinne, euen in the extremity thereof had long since preuailed ouer me. It is thy great mercy, which haue stopped mee, when I haue beene almost foyled in the combate with this loathsome sinne: And great cause I yet haue, to bee iealous of my selfe, perceiuing such an army, and euen a very legion of vncleane desires to fight against my soule: But in thee is my hope, O thou most holy Lord, to thee doe I cry, and from thee doe I expect re-

liefe

liefe in this great necessity.

Mortifie my flesh (I humbly pray thee) by thy mighty spirit, crucifie my lusts, suppresse my boyling and vnruly motions, slake and quench in me this vnlawfull heate, sanctifie mée throughout, that my whole spirit, soule, and body may be kept blamelesse to the end. Plant in me a deepe detestation of this abominable euill: let me euer remember that thou seest in secret, and that all things, though neuer so closely carried before man, are naked in thy sight, and that (according to thy Word) whoremongers and adulterers thou wilt surely iudge, and for such things make the fulnesse of thy wrath to breake forth vpon the Children of disobedience.

And

And whereas, O LORD, I haue sometimes in my priuate thoughts imboldened my selfe to this sinne, in hope of liberty and opportunity for Repentance after it, restraine in me this intolerable presumption, and cause me to know that the sinne of whoredome hath this speciall effect, euen to take away the heart, and to lead a man on, who is once ensnared, like an oxe that goeth to the slaughter, and as a foole to the stockes for correction; without any knowledge, or thought that he is in dãger. Make me also carefull and diligent, and constant in the vse of all good meanes, for the preuenting of this inticing wickednesse: let me be industrious and painefull in the place and calling where in thou hast set me, Idlenesse

nesse being such a breeder of vncleannesse.

Teach me to make a couenant with mine eyes, that lust may not creepe in by those windowes into my inner man: to be gracious in my speech, forbearing all filthy and wanton talke, sober in my attire, moderate in my diet, carefull to cut off all superfluous pamperings of the flesh, choice of my company, watchfull ouer mine owne heart, taking heed of cherishing or entertainning the smallest motion: mindfull of my profession, and of him to whom I am coupled by Faith, remembring what an indignity it shall be to take the member of Christ, and to make it the member of an harlot.

Giue me a reuerend respect and a sober vse of the honourable e-

state

ſtate of mariage, which thou haſt ordained as a remedy againſt this ſhameleſſe iniquity. And aboue all, let my ſoule neuer ceaſe to cry vnto thee, who art ready to be found, and who neuer deniest the ſuites of thoſe who preſent their prayers vnto thee in the mediation of that vndefiled and ſpotleſſe Lambe Chriſt Jeſus, to whom with thee and thy all ſanctifying Spirit, be glory & praiſe throughout all generations for euer, Amen.

Againſt malicioufneſſe, hardnes to be reconciled, and deſire of reuenge.

O Almighty Lord GOD, when I look into thy word, I therein do daily ſee it to be thy Will that in as much as lieth in vs, we ſhould haue peace with all men, and that vnity ſhould be

as deare vnto vs, and so precious in our eyes, that wee ought to seeke it, and to ensue it, and euen to vndergoe some hard conditions to obtaine it. But when I returne backe to the view and beholding of mine owne heart, I find there an absolute and a very stiffe resistance thereunto: I cannot perswade my selfe to passe by offences, or to breake off strife, or to be pacified towards those from whom I haue receiued wrong. The hope of reuenge is euen sweet vnto mee, and it seemeth to me that I could be content to beare any charge, or to endure any paines for the working of my displeasure vpon my aduersaries. My very sleepe departeth from me, and I forget euen my profit and ease, whilst I am casting & studying with my

selfe

selfe, how to reuenge. The offers of peace are loathsome vnto me, neither am I well pleased when I am perswaded and moued to desist.

Truth it is (O Lord) that I cannot iustifie this my implacable and reuengeful disposition: albeit it is sometimes pleasing to me, so that I take thought, and plot how to accomplish it, yet when I cal my selfe to account, I cannot approue it. Thus am I much distracted: Religion vrgeth me to suppresse it, corruption eggeth mee forward to aduance it. So often as I thinke vpon thy reuealed will, I feele my selfe bound to reforme it: But when I againe consult with flesh and blood, mee thinketh I see many reasons to maintaine it. One while I thinke, Oh how shall I

answer

answer the Lord, if I doe not forgive? Another while againe I imagine, How shal I live amongst men, if I shew my selfe so easie to put up wrongs, Let not the Sun goe downe upon thy wrath, saith the Spirit: Suffer not thy selfe to be abused, saith the flesh. Forgive, and thou shalt be forgiven, saith the Lord. Beare one wrong, & be sure of many, saith ỳ world. Whither now shall I turne mée, being thus tossed vpon the waues of such contradicting thoughts? where should I hope to finde fauour, but with thee (O Lord) who art the God of peace, & whose spirit is the Spirit of Peace? Doe thou, I beséech thee, determine this combate, giue victory to thy truth? And let the loue of peace bee strong, and preuaile against the desire of contention. Let me euer

euer loke more what thou commandest, than what my owne corrupted heart affecteth: what my owne offences are against thee, than what the trespasses of others are against my selfe: what shall bee acceptable in thy sight, then what shall vphold my supposed credit before men. Enable me to a serious meditation of the freedome of thy great Loue in Christ. We, O Lord, had offended thy Maiesty, & thou mightest haue gotten glory to thy selfe by our eternall condemnation: yet it pleaseth thee to offer thy grace vnto vs, and euen to seeke vs, and to beseech vs by thy Ministers to be reconciled, and to tarry and waite for our repentance, and to beare with our stubbornes, though we haue often eũ with scorne reiected thy kindnes.

Who

Who am I then (O most gracious God) that I should be so stiffe towards men, hauing found in thee towards mine owne soule such an vnspeakable readinesse to forgiue? What be all the iniuries that man can doe to me, in respect of one of my smallest sins against thy Maiesty? Or how can I come vnto thee with a hope of Mercy to mine owne soule, when I find such an implacable disposition in me towards my brother?

O then, I beseech thee, abate in me these swelling spirits, represse these motions and inclinations tending to reuenge, stay me from encroaching vpon thy office, to whom onely vengeance doth belong. Giue me a calme, a courteous and a gentle heart. Let the same minde be in me, which was

in

in Christ, who when he was reuiled reuiled not againe, but prayed for his persecutors, and layd downe his life for his enemies; So teach me, I pray thee, to beware of rendring euill for euill: make mee rather to seeke how to ouercome euill with goodnesse, knowing & perswading my selfe, that howsoeuer the World may thinke it basenes or simplicity in mee, to be thus easie to forgiue, & patient to endure, yet it shall be a pledge to my soule, that my sins are pardoned with thee, and that I am made like the image of Christ

And among other things, neuer let me forget how odious all my prayers and deuotion of what kinde soeuer, will be in thy sight, so long as my heart is full of vnreconciled thoughts against my neighbours: that so, euen in loue

so

to my selfe, and in desire of mine owne good, I may put on the bowels of mercy, chusing rather to be a loser here among men, than to make my prayers loathsome vnto thee.

Looke O Lord) vpon the prayers of my lips, & fulfill, I beseech thee, the desire of my soule both in this, and in all other needfull things, euen for his sake who gaue himselfe to be the propitiation for our sins, and to make peace betwixt thee & our soules, Iesus Christ Lord, & my Sauior, Amē.

Against pride, and the affection of excesse and novelties in apparell.

INfinite, O Lord, are the beguiling enticements of this excessiue age, and many bee the bewitchings of these wanton times. Diuers things are there very ef-

fectu-

fectuall and powerable to corrupt; but hard it is to find whom to follow, or in whose steps to tread for ones better furtherance vnto godlinesse. Among other the farre spreading euils of these sinfull dayes, oh how intolerable is the pride and vanity of al estates: How excessiue and how toyish are the habit and the apparell of the greatest part? who keepeth himselfe within the lists of his ability, or within the limits of his calling? How are our men, as it were transformed into women, by their lasciuious and effeminate attire? and how be our women quite degenerate from their sex, and from the modesty thereof, by their mannish cõplements? This thou seest, O Lord, & forbearest, not because thou art not slacke, but because thou art patient.

Doubt-

Doubtles, thy soule shall in time be auenged on this sin; and thou wilt punish it, euen as of old thou diost the pryde of Sodom, and the hautines & vanity of Jerusalem. How much then the more wofull is my case, and the more abominable my sin, who knowing the loathsomnes of this soule disease, do yet ioyne with the times therin, and run into the same excesse that others do? O Lord, how apt am I to fashion my selfe to the cõmon course? How easily am I ouer-carried with this humour of new-fangleneſſe? How much haue I wasted vpon the superfluous decking of this earthly tabernacle, by which the bowels of many of thy poore distressed Saints might haue bin greatly cõforted? How many good houres haue I spent in trimming this outward sheath,

sheath, which might haue been much better bestowed vpon the ordering and beautifying of my soule? How often haue I béene more busied how to set out my selfe before men, than how to become gracious before thée? O Lord if thou shouldest be strait to mark and to publish these things, what am I that I should endure it?

Blessed be thy name, who hast dealt thus mercifully with me, as not to giue me ouer to this vanity, or leaue me to the practise of it without remorse. I beseech thee humble mee with beholding it, make my hart mourn within me that being a professor of godlines, I should yet liue and take delight in such a grosse enormity: Make me to vow against it, & to cast it from mee euen with indignation as a menstruous cloth: stirre me vp

vp more to seeke the decking of my inner man with grace, than the praking of my body with gay attire: encline my heart to looke rather after the robe of righteousnesse, than the garments of excesse: for the cloake of zeale, the girdle of verity, the shoes of the preparation of the Gospell of peace, and that holy instruction which shalbe a comely ornament to my head, and a chaine to my necke, than these painted trinkets which shall perish with their vse, and are nothing but the badges of pride, and badges of lust, and the cherishers of idlenesse. Make me to remember, that the shame of sinne did first beget necessity of clothes, and that therfore apparell should rather bee a matter of humiliation, than an occasion of pride.

Draw my eyes from looking vpon my selfe, to the serious beholding of others wants, and let it be my practice to cloath the naked and to giue their loynes occasion to blesse me, because they haue beene warmed by my charity.

Let mée euer not cast mine eye vpon the generall fashion of the times, but vpon those which are of the most religious and sober carriage, following their grauity, and framing my selfe to their example.

Cause mee to thinke often vpon my naked entrie into the World, and my naked departure out of the world, vpon my lying downe in the graue, and my making my bed in the darke, vpon my naked standing before the Tribunall Seate of Christ,

that

that ſo my minde may more and more be eſtranged from theſe outward garniſhings, & may chiefely ſeeke for that white rayment, the innocency of thy Son, by which the filthy nakednesſe of my ſoule may be couered, and I preſented without ſpot before thee.

O lift vp my ſoule to affect this happineſſe, and that for his onely ſake, who being the brightneſſe of thy glory, was yet pleaſed to become without beauty, and to hang naked on the croſſe, to the end that he might hide our ſins from thy ſight, euen Jeſus Chriſt, Amen.

A Prayer of Humiliation and ſorrow, after ſome ſpeciall ſinne committed.

O My God, I am aſhamed and confounded to lift vp mine eies vnto thee: mine iniquities are increaſed ouer my head,

and my treſpaſſes are growen up into the Heavens. I muſt néds wonder at thy great forbearance; that I am not even ſwallowed up, or ſwept away with ſome extraordinary Judgement.

And now, O Lord, eſpecially, having ſo groſly ſinned againſt thée, and done ſo great an evill in thy ſight: How have I (vile wretch that I am) woundedmine owne conſcience? How have I layd my ſelfe open to the malice and miſchiefe of the devill? What a diſgrace and ſlander have I brought upō my profeſſion? what an offence and ſcandall have I given unto others? what a joy will this bee to the wicked, that they have now by me gotten ſomething to ſpeake evill off? But (above all O Lord) how have I diſhonoured thee, whoſe favours

vours have beene ſo many, and ſo continuall towards mee: I know not with what names and tearmes to ſet out my ſinne ſufficient to expreſſe the heynous and hideous nature thereof. When I think upon thy patience, upon the meanes of grace which thou haſt affoꝛded mee, upon the light of knowledge which thou haſt given mee, upon the good motions (as it were ſo many gracious advertiſements) which thou haſt from time to time ſtirred up in mee; upon the profeſſion which I make, upon the ſundry promiſes and vowes of better obedience with which I have tyed my ſelfe unto thy Maieſty; upon the divers admonitions which (by thy providence I know) have beene uſed to me by thy ſervants, purpoſely to prevent

and to ſtop this euill in me: mée thinketh I may call it rebellion, (which is as the ſin of witchcraft) or preſumption in the higheſt degrée. And yet (O Lord) I féele ſuch a benumednesſe to crœpe vpon mée, ſuch a hardened cruſt to grow vpon my ſecret parts, that albeit I ſée my ſinne, and know it be exceeding great, nenertheleſſe, I cannot ſo bemoane it, ſo lament it, ſo grieue for it, ſo deteſt and abhorre it as I ſhould.

Smite (O gracious God) ſmite, I beſéech thée, my ſtintie heart, make it euen to melt within mée at the ſight of mine owne tranſgreſſions: Settle in it that godly ſorrow which cauſeth Repentance vnto ſaluation. Humble my ſoule vnder thy mightie hand, and ſuffer me not to freeze in

in the dregges of mine owne corruption.

Make mine head full of water, and mine eyes a fountaine of teares, which may run downe like a Riuer, day and night: O let me take no rest, nor suffer the apple of mine eye to cease: cause me to powre out my heart like water before thy face, that I may by all meanes testifie the vnfained griefe of my soule, that I haue so displeased thee. And grant (O Lord) that I may not sorrow so much because of Hell and condemnation which I haue made to be due vnto mee: but that my chiefe vexation may bee to thinke how I haue abused thy mercy, and requited thy exceeding loue with so foule a trespasse.

Withall (O most gracious Father) seeing there is mercy with

thée, and that thou hast no desire that the wicked should die; give me leave to become a suitor unto thy grace, not in mine own name (for what am I that I should presume into thy presence? but in the name of thy dearest Son, the alone Mediatour, and the onely peace-maker of his chosen. I most humbly beseech thee for his sake to have mercy on me: O Lord, a plaister of his blood shall bee a most soveraigne medicine, to cure my running and festered sore. His stripes and wounds are of an healing nature: No soape nor nitre of mine owne tempering can purge away my filthinesse: onely his blood hath that scouring force, that it can make scarlet and crimson sins as white as wooll. O then I pray thee, wash me throughly from mine

mine iniquity, and according to the multitude of thy compassions, cleanse mée from my sin.

Turne thy face from me, and from my hatefull and enormous course, and loke upon the perfect and unspotted righteousnesse of thy Sonne. Supply my emptinesse, out of his infinite fulnes, the depth whereof cannot be fadomed, nor the store thereof consumed. Cover my uncleannesse with the robe of thy holinesse, even with the garment of salvation, with which thou deckest and tirest thine elect. And albeit I am of all others which either haue beene, are, or shall bee, the most unworthy: yet vouchsafe to certifie my soule of thy grace and favour by the secret teaching of thy holy Spirit, make mée to feele inwardly the joy of thy sal-

nation. Restore to me that sweet taste of thy Loue which I was wont to haue, and which I now haue robbed my selfe of by this my disobedience towards thee.

Let this my apprehension of my sinne bee tempered with a comfortable application of thy mercy, that I may hold an euen course betwixt fearelesse security and faithlesse despaire: beholding at once, both my vileneſſe to humble mee, and the riches of thy grace to reuiue me.

And, as an euidence of thy loue in this behalfe, strengthen mee by thy grace, to the making of the best vse of mine owne corruptions. Grant that the thought of them may kill in mee all pride of heart, and may make mee to abase my selfe, and to become euen vile in mine owne sight.

Grant

Grant me to bee hereupon more watchfull ouer my course, the more diligent to auoide all inducements and inticements vnto these or the like euils, the more apt to be taught, the more willing to be admonished, the more forward to beg thy assistance, and the more charitably compassionate towards others, rather pitying & bemoning and praying for, than censuring their infirmities.

And Lord suffer me not, I beseech thee, to satisfie my selfe with this, that I haue once made some shew of humiliation and sorrow of my fals, but grant I may increase in the performance of these duties, and may euery day run and inlarge my repentance for particular slips, growing still into a deeper detestation of my sins, and desiring with more and more

more earnestnesse, and striuing, to bee renued in the spirit of my mind: that so being cleansed from all filthinesse both of the [illegible] spirit, I may grow [illegible] holinesse in thy se[illegible] Christ Jesus, in [illegible] ly I commend [illegible] quests, and so; [illegible] hast promised t[illegible] thy Seruants, [illegible]

A prayer in re[illegible] needfull at all ti[illegible] cially in sickn[illegible]

O God, the God of [illegible] of all flesh, and which haue the Keyes of Hell and of death: thou hast prepared them both, and thou rulest them both at thine owne pleasure: I beseech thee be mercifull to a poore trembling and weake-hearted sinner, and vouch-

vouchsafe to preserue mee from the horror and extremity of dread, into which I am euen now ready to fall.

When I consider (O Lord) [illegible] I dwell in a house of [illegible] foundation being in the [illegible] that I must ere long [illegible] in the darke, say- [illegible] tion. Thou art my [illegible] to the worme, Thou [illegible] her, and my Sister: [illegible] belly trembleth, and [illegible] inde of rottennesse com- [illegible] into my bones: my spi- [illegible] seeming to faile me, and my heart within me being filled with dismaidenesse. Especially when I thinke vpon the iudgement that commeth after it, and the straightnesse of that account which I am instantly to be called to, and vpon those euerlasting

Chaines

more earnestnesse, and striuing, to bee renued in the spirit of my mind: that so being cleansed from all filthinesse both of the flesh and spirit, I may grow up unto full holinesse in thy feare, through Christ Jesus, in whose name only I commend vnto thée my requests, and for whose sake thou hast promised to deny nothing to thy Seruants, So be it.

A prayer in respect of death, needfull at all times, but especially in sicknesse.

O God, the God of the spirits of all flesh, and which hast the Keyes of Hell and of death: thou hast prepared them both, and thou rulest them both at thine owne pleasure: I beseech thée be mercifull to a poore trembling and weake-hearted sinner, and vouch-

vouchsafe to preserue mee from the horror and extremity of dread, into which I am euen now ready to fall.

When I consider (O Lord) how that I dwell in a house of clay, my foundation being in the dust, and that I must ere long make my bed in the darke, saying to corruption, Thou art my Father, and to the worme, Thou art my Mother, and my Sister: O how my belly trembleth, and what a kinde of rottennesse commeth into my bones? my spirit seeming to faile me, and my heart within me being filled with dismaidenesse. Especially when I thinke vpon the iudgement that commeth after it, and the straightnesse of that account which I am instantly to be called to, and vpon those euerlasting

Chaines

Chaines vnder darkneſſe, in which the wicked are reſerued vnto the laſt ſeſſions, I am then euen ſo ouerwhelmed with amazedneſſe, that I ſeeme to my ſelfe for the preſent, not to know where to finde my true refreſhing. I am told by thy bleſſed and not deceiuing word, that the ſting of death is mine owne ſinnes, and with it I daily feele my ſelfe goared and galled, and wounded ſo exceedingly, that (me thinketh) to me poore wretch) there can be no hope of recouery, but death muſt needs be as a paſſage to lead me into the bottomeleſſe priſon of hell.

Raiſe vp (O Lord), I beſeech thee, theſe my ſad and vnquiet thoughts, teach me how to ouercome theſe diſcouraging & killing perplexities, that death may not bee

be vnto me as a King of feare, nor I as one of the wicked, whose hope doth perish with their breath, and the Candle of whose comfort is put out, when thou art pleased to take away their soule. Reuiue my memory, that I may call to mind, & comfortably ponder those things which thy sacred Word hath taught me: namely, how the nature of death is cleane altered to thy seruants, the sting is plucked out, and it selfe is swallowed vp in the victory. To them the cō-ming thereof shall be a time of dis-charge, they shall by it be freed from sicknesses of body from anguishes of spirit, from all possibility of sinning against their GOD, from the tedious and discontenting society of the vngodly; their flesh shall rest in hope, their graues shall bee vn-

vnto them as beds of ease, being sweetned and seasoned by the buriall of their Sauiour: the Angels shall giue attendance vpon their soules, to conuey them into Abrahams bosome to the fellowship of beléeuers, to the spirits of iust and perfect men: so shall they be with Christ, which is best of al.

This O Lord is the happines which commeth by death vnto thy chosen: O what are all the most tormenting sicknesses, the bitter pangs and sorrowes of the graue, vnto such a glorious exchange? Who would feare corruption, for a neuer fading Crowne of Righteousnesse? What is a momentany yélding of the body to consumption in the dust, in comparison of the euerlasting preseruation of the soule, with assurance also, that in the

the time appointed, these vile bodies shall by the mighty working of thy beloued Son, be fashioned like vnto his own glorious body, and so both bodies & soules bee for euer with him in his kingdome.

Teach mée, O Lord, effectually to apply these things to mine owne comfort: that so this timorousnesse proceeding from the guilt of sinne, may bée turned into a chearefull expectation, and euen a longing for the day of my dissolution.

And, lest I should beguile my owne Soule in laying claime to that spirituall refreshing which belongs not to me, make me to labor for those assured euidences and vndeceiuing fore-runners of a happy departure.

I know, O Lord, that if I liue heere without conscience, I shall surely

surely die without comfort. Holinesse here is the way and path to future happinesse: I must seeke to glorifie thee, if I desire to be glorified with thee. I must fight the good fight against Satan, against the world, against mine owne corruption, I must faithfully fulfill my course, and performe the seruice to which thou hast appointed me. I must know thy truth, and keepe the faith in soundnes and sincerity to the end: otherwise it will bee in vaine to expect a Crowne of righteousnesse.

I must come to the first Resurection, or else I shall neuer escape the second death. Grant me therefore grace (I humbly pray thee) to serue thee in holinesse and righteousnesse all my dayes, and to endeauour alwayes to haue a cleere

cleere conscience towards thee, and towards all men: Kill my corruption in mee, that I may be euen dead to sinne, but alyue to thee in Iesus Christ.

And because, if I liue after the flesh, taking thought for it to fulfill it, I shall dye: therefore I beseech thee, to mortifie the deedes of the body by thy Spirit, that so I may haue my fruit in holinesse, and my end eternall life.

Teach me often to number my daves, and to consider the vncertaine certaintie of my end, that I may dye euen euery day, still loking and still preparing for my change, and making account that each day may bee the day of my dissolution.

Strength also my weake and faint faith, make me strong in thee,

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Teach me often to number my daies, and to consider the vncertaine certaintie of my end, that I may dye euen euery day, still looking and still preparing for my change, and making account that each day may bee the day of my dissolution.

Strength also my weake and faint faith, make me strong in thee,

thée, & in the power of thy might: seale me with the holy spirit of promise, as with the earnest of my heauenly inheritance: That so no anguish of sickenesse may discourage mée, no pang of death dismay mée, no assault of Satan ouercome mee: but that come death when it will, or in what manner it shall please thée, I may boldly (through Christ) commit my soule to thée, as vnto a faithfull Creator. Grant me this comfortable blessing, for his sake, who died to frée mée from death, and from him that had the power of death, euen for Christ Iesus sake, Amen.

A prayer more especially fitted to the state and occasions of a sicke person.

O Most mercifull and gracious GOD, thou whose pro

prouidence reacheth into the most with-drawne and solitary places, and which causest the beames of thy fauour to shine euen vpon chiefe sinners, vouchsafe to cast thy compassionate eye vpon thine afflicted creature, whom thou hast layd vpon his bed of sickenesse.

Iust (LORD) it is with thee thus to chasten mée: Nay, if thou shouldest crush my body, into many péeces, and soddainely plunge mee into Hell, it were no more than my due desert. What a stained sinner am I by nature, stript of goodnesse, and easie to be wrought vnto any, euen the vilest euill?

What a world of trespasses haue beene since committed by mée, notwithstanding the greatnesse of thy patience, and the

the variety of good meanes which thou hast vsed both to informe and guide me vnto godlinesse? I will not therefore (Lord) I dare not, I cannot plead against thee: It is my duty rather to magnifie thy Mercy who art pleased so mildely and so fatherly to correct mee, it beeing free to thy iustice, to cut mee off as an eare of Corne, and to giue me ouer to the Prince of darkenesse, and to leaue me for euer to that woefull Kingdome of eternall misery.

Unworthy I am (I most willingly confesse) because of my former slacknes and coldnesse in this duty of calling vpon thy name, to haue any small accesse vnto thy presence: Yet seeing thou art wont euer more to respect the truth of thine owne promise, than the desert of those

which

which pray vnto thee: therefore I beseech thee which art pleased to call thy selfe, The hearer of Prayers, to hearken vnto the hearty and vnfained desire of my soule. Sanctifie vnto me, O Lord, this present sickenesse, let it be as thy schoole, in which I may truely learne to know my selfe more effectually than heretofore.

Make me to consider seriously that all paine and griefe is but the fruit of sinne, and that as all sickenesse naturally makes way for death, so death (in it selfe) is the fore-runner of eternall condemnation. Blesse this thought and this meditation so vnto mee, that I may make it my first care now in this visitation to seeke peace and assurance of reconcilement with thy Majesty. To this end giue me a deepe touch, and a sensible

ſenſible vnderſtanding of my ſinnes by-paſt, take from me all guile of ſpirit: all diſpoſition to flatter or ſmoth vp my ſelfe, or to leſſen either the number or quality of mine iniquities: Cauſe mée euen to breake and plough vp my heart, to ſearch and try my waies: that ſo out of the abundance of my ſéeling, I may powre out a moſt plentifull and ſincere confeſſion before thée. Let mée remember it to be in vaine, to ſéeke to hide that from thée, which thou (before whom all things are naked and open) doeſt know more fully and directly than my ſelfe: and that the diſcouery and laying open of my ſinnes, is the next way to finde thy mercy in forgiuing them.

And adde withal that ſtrength vnto my ſcant and ſmoaking faith,

faith, that I may amidſt the ſight of mine owne tranſgreſſions, lay hold vpon the mercy and fulneſſe of my Sauiour. Make me heartily to diſclaime all hope of helpe by my ſelfe, or any other creature in Heauen or Earth whomſoeuer, and to caſt all my burden vpon him, who by himſelfe hath purged ſinne, and whoſe death is an abſolute and an all-ſufficient ſacrifice for the guilt of all beleeuers. Oh that I may fixe my ſelfe knit and united vnto him: So ſhall I, in and by him, be preſented blameleſſe to thy Maieſty.

And becauſe (O Lord) I am full of imperfections, and there is in my nature much weakeneſſe and a great deale of frowardnes, and readines to repine and rebell againſt thy ordinance, therefore

furnish mee with necessary graces, and with all such gifts as thou knowest to bee fit for my present case: Endue me with patience, to beare whatsoeuer it shall bee thy pleasure to lay vpon me, and meekely to submit my selfe to thy most wise appointments: Assure me, that thou which knowest whereof I am made, and that I am but dust, wilt not oppresse me, with more than thou shalt giue me strength and power to endure. Let me not desire life otherwise than for the further aduancement of thy glory. Subdue in me all loue and liking of this present World, grant that the hope of the glory which shall be shewed hereafter, may bee so strong within me, that all things may seeme vile vnto me in comparison thereof. Make mee com-

for-

foztably capable of the aduice and counſell of my Chriſtian friends, which in their loue ſhall goe about to refreſh my ſoule.

Make mee able alſo to ſpeake pzofitably and foz gwd to thoſe that belong vnto me. Put vpon mee, and in me, charitable affections and thoughts, to, and concerning others, being ready to ſatisfie where I haue failed, and to remit, euen where I haue receiued the greateſt wzong.

Pzepare mee to my laſt conflict, and ſtrengthen me againſt Satans aſſaults, that in deſpight of his malice, yet I may ſtill hold mee faſt by thee, and reſolue, though thou ſlay mee, yet to truſt vpon thee.

And becauſe (ſuch is thy great gwdneſſe to vs thy pwze Creatures) ſickneſſe doth not alwaies

exercise this full strength vpon our bodies: therefore giue mee (I beseech thee) that wisedome to make vse of euery breathing, and of euery little time of ease which thou doest affoord mee, that in it I may gather strength against the times of greater anguish.

Bring still into my mind, those things which I haue from time to time learned by thy Word, that thereby I may be quickned and finde comfort in my greatest neede. And alwayes (O Lord) as the time of departure shall approach, so let my soule draw nearer vnto thee, my heart powerfully crying, when sickenesse shall take away the vse of my tongue, Into thy hands, I commend my spirit: Come Lord Iesus, come quickly. And when death

death hath parted my soule from my body, let thy Angels (which doe alwayes by thy appointment pitch their tents about thy seruants) conuey it into that place of rest, which the Blood of thy Sonne hath prouided and purchased for thy chosen. To which thy Sonne, with thy selfe and thy blessed Spirit, bee praise and thanksgiuing now and euermore Amen.

At the very point of Death.

O Lord God of my saluation, who hast thy dwelling on high, and yet abasest thy selfe to behold the things in Heauen and Earth, vouchsafe (I most humbly pray thee) to take notice of the sighes and groanes of thy poore vnworthy seruant. The snares of death haue cõpassed me,

and the griefes of the graue haue caught me. I am weakned and sore broken, mine eyes are sorrowfull through mine affliction my bones are vexed, my heart panteth, my strength faileth me, and is dryed vp like a potsheard, my tongue cleaueth to my iawes, thine arrowes haue light vpon me, and haue euen drunke vp my spirit. I am brought to the gates of the pit, and to the dust of death: I see that mine habitation is departing, and is in removing from mee [like a shepheards Tent. Thou art euer ready to cut off my life like a Weauer. The pangs which are vpon mee are vnspeakable: If my strength were the strength of stones, or my flesh of brasse, I could not continue to endure them.

Before thee therefore, O thou most

most gracious Father, doe I powre out my whole desire: to thee doe I declare my paine: forsake me not, Lord, bee not thou farre from mee, my God, my hope is euen in thee. Thou makest the wound, and bindest it vp: thou smitest, and thy hands make whole: thou bringest downe to the graue, and thou raisest vp.

Oh ponder my words, and looke vpon the sorrowfull sighings of mine afflicted Soule: Powre the oyle of gladnes into my bruised Spirit: as the strength of my body doth decrease, so make the feeling of thy loue in Christ Iesus to increase: Assure my soule that thou hast cast all my sinnes behinde thy backe, and that there is a firme and vnalterable peace made betwixt thee and me by thy

deare Son, who is the Prince of Peace. Let thy Spirit witnesse to my spirit, that the sting of death is pulled out, and the head of him who had the power of death, that is the diuell, so bruised, that neither of these shal bring any the least annoyance to my Soule, that I may, in a kinde of holy manner, triumph ouer them both, and say, O Death where is thy sting? oh Grave, oh Hell, where is thy victory?

Rebuke Satan, I beseech thee, that hee may not interrupt my comfort, nor steale from me those gracious pledges of thy Loue which thou hast giuen me. Cleare the eyes of my faith, that I may euen see (with Steven) the Heauens open, and the Sonne of man standing at thy right hand, ready to receiue me. Giue me that inward

wardsoy in the holy Ghost, and that comfortable taste of the powers of the World to come, that I may euen forget my present anguish, and may quietly endure al, for that infinite happines which is set before mee. Let me euen long for my appointed time, as the seruant longeth for the shaddow, and as the hireling looketh for the end of his worke: Let this life be vile before me in comparison of eternall life: and although the society of my friends hath been, & yet is swéet vnto me, yet so fire my heart, I pray thee, vpon the fellowship of the spirit of iust and perfect men which are in Heauen, that my whole desire may be towards it. And whē these increasing throwes & pangs, these faint and consuming fittes which are now come vpon mee, shall

haue enfæbled my tongue, and depriued me of ſpæch, yet then let thy Spirit within me make requeſt for me, with ſighes and groanes, which cannot bee expreſſed, euer crying, Lord Jeſus receiue my ſoule, O Lord receiue my Spirit: And ſo (Lord) let death be to mee, euen as the Angell was to Peter, a guide to leade me out of priſon, a meſſenger, a meſſenger ſent from thee to conuey me from this vale of teares, into eternall bliſſe: and that for his ſake, who hath ſwéetned the graue with his owne body, and deſtroy death, by ſubtecting himſelfe vnto mortality, and now ſitteth at the right hand of thy throne, euen Jeſus Chriſt, the very anchor of my ſoule, and the foundation and ſtaffe of my hope, Amen.

A di-

A direction for thoſe who deſire to performe the Chriſtian duty of Prayer, on the behelfe of a ſicke friend, or neighbour whom they come to viſit.

VVE are vnworthy (O Lord) to ſpeake vnto thy Majeſty, either for our ſelues or others; yet this duty lying vpon vs by commaund, and having a promiſe annexed thereunto, wee are bold in Jeſus Chriſt to commend vnto thee the weake eſtate of this thy ſeruant.

All ſickneſſe is from thee, and to thee belong the iſſues of death. Thou killeſt, and thou makeſt aliue, thou bringeſt downe to the graue, and thou raiſeſt vp: to whom ſhall wee goe in this and other our neceſſities, but onely vnto

vnto thee: Wee could wish (O gracious GOD) the continuance of his Christian fellowship, the lengthening and enlarging of his dayes, but we willingly submit our wils to thy determining: Thou, Lord, knowest what is best, and thereunto make vs wee beseech thee, willingly and readily to subscribe, and to desire both his life and our owne, onely so farre forth as may be for his and our further good in the more diligent and zealous aduancement of thy glory. Frame him also, wee pray thee, vnto the like yielding: and so blesse vnto him this visitation, that by it he may bee more and more humbled in the sight of his owne sinne, and may increase withall in an vnfained and longing desire after Christ.

Enlighten his eyes that he may

may know what is the hope of his calling, and what is the exceeding greatnes of thy mercy and power towards all beleeuers. Strengthen his faith, that he may with it (vtterly renouncing himselfe) lay fast hold vpon the merits of our onely Sauiour.

Protect him against Satan, blunt the edge of his assaults, that they may neuer wound him to despaire. Remoue from him a dull spirit, and all secure and hardned thoughts, all worldly desires, all lingring after the deceiuing sweetnesse of these earthly things. Giue him patience to beare, & constancy to endure whatsoeuer it shall bee thy pleasure to inflict. Vouchsafe him comfort in conscience, ioy in the spirit, peace in beleeuing, together with a setled and well-grounded expectation of

of eternall life and saluation, by thy Sonne.

Grant to vs tender and feeling hearts, that both his sorrowes, and the griefes of other of thy seruants may bee apprehended by vs, as if they were our owne; Let thy Word of grace be in our lippes, that wee may be able to speake holily, soundly and chearefully to the comfort of his soule.

Teach vs in him, and in this house of mourning, to see the end of vs all, & to lay it to our hearts, that so we may labour to be prepared for our last departure. All these graces, both for him and for our selues, we beg in all humility at thy mercifull hands, in the name and worthinesse of thy beloued Sonne, calling further on thee, as hee hath taught vs in his Word: Our Father, &c.

A Thankſgiving for a ſicke man, if God be pleaſed to ſend recouery:

SUffer me not, O Lord, to be in the number of thoſe, who are forward to aske in the time of neede, but careleſſe to ſhew themſelues thankfull when mercy is beſtowed. Make me as deſirous to come vnto thee with the ſacrifice of praiſe, as I was ready to beg eaſe and refreſhing in the day of my great neceſſity.

Thou haſt chaſtened mee (O gracious GOD) and corrected me, but thou haſt not giuen mee ouer vnto death. I looked to haue béen cleane depriued of the reſidue of my yeeres, and thought I ſhould haue ſéene men no more among the inhabitants of the World: but it was thy pleaſure to

to deliuer my soule from the pit of corruption. Oh what shall I render vnto thee for this and all other thy benefits towards mee? Oh how and by what meanes shall I shew my selfe thankefull to thy Maiesty?

I haue nothing (O Lord) to render thee but the calues of my lips: accept my seruice (I beseech thee) in Iesus Christ: and let not the memory of this thy kindnesse dye within mee, but grant that I may often recount thy mercy working therewith vpon mine owne heart, and applying it as an effectuall motiue to obedience. Make me euer mindfull of the vowes and promises which I made in my sicknes to serue thee more faithfully than heretofore, that I may make conscience to performe them, knowing that thou

thou delightſt not in fooles: and that by my neglect herein, I ſhall lay my ſelfe open vnto a greater iudgement. Teach mee alſo to remember this, that albeit thou haſt now giuen mee ſome little reſpit, yet I muſt not deceiue my ſelfe in putting farre off the day of my death, but that I ought rather to vſe my health and ſtrength to the better fitting, and more effectuall preparing of my ſelfe thereunto. Together with the increaſe of bodily and outward ſtrength, increaſe in me ſtrength of care to walke with thee, and to approue my ſelfe vnto thee in all holy conuerſation and godlineſſe, being more zealous in Religion, more watchfull ouer my wayes, more earneſt in Prayer, more feruent in Spirit: more careſull to profit by thy Word, more faith-

faithfull in my place and calling than heretofore, alwayes looking for the blessed hope and appearing of Jesus Christ my Saviour: to whom with thee and the Holy Ghost, let my heart feelingly and effectually giue all honour, praise, might, maiesty and dominion, both now and for euer, Amen.

A Payer for a woman in time of her travell.

O Lord, I now finde by experience the truth and certainty of thy word, and the smart of the punishment which thou layest vpon me, being in the loines of my Grandmother Eve, for my disobedience towards thee. Thou hast greatly increased the sorrowes of our Sex, and our bearing of our children is full of pain. Teach me by this to see the desert of

of ſin, and to growe into the hatred of that which hath brought into the world ſuch ſtore of miſery.

Giue me true repentance and pardon for my ſinnes paſt, that they may not ſtand at this time, and in this my néed betwixt mee and thy mercy. Giue me a comfortable féeling of thy Loue in Chriſt, which may ſweeten all other pangs though neuer ſo violent or extreme: make mee ſtill to lift vp my Soule vnto thee in the greateſt anguiſh, knowing that thou alone muſt giue a bleſſings to the ordinary meanes for my ſafe deliuery: ſtrengthen my weake body to the bearing of what ſorrow ſoeuer by which it ſhall ſéeme good vnto thee to take triall of me.

Make me to remember, that howſoeuer it be with me, yet I am

am alwayes in thy hand whose mercies faile not, and which canst giue issue to the greatest paine. And when thou hast safely giuen mee the expected fruit of my wombe, make me with a thankfull heart to consecrate both it and the residue of my life to thy seruice, through Iesus Christ my Saviour and Redæmer, Amen.

A Thankſgiving after delivery.

BLessed be thy great Name, O my most deare and louing Father, for thy great mercy to me most weake & sinful woman.

Thou hast shewed thy power in my frailty, and thy louing kindnesse hath preuailed against my vnworthinesse. Thou mightest for my sinnes haue left me to perish in my great extremity: but thou hast compassed mee about with

with ioyfull deliuerance. Maruellous O Lord, are thy workes, infinite are thy mercies, and my Soule by present experience knoweth it well. O my soule, praise thou the Lord, and all that is within mee praise his holy Name. My soule praise thou the Lord, and forget not all his benefits: hee hath heard thy prayers, hee hath looked vpon thy sorrow, hee hath forgiuen thine iniquities, he hath healed thine infirmities. hee hath redeemed thy life from the graue, hee hath euen crowned thee with compassions.

O giue me, I beseech thee, a thankefull heart, not onely now, while the memory and sense of thy fauour is fresh before me, but continually, euen so long as I haue my being.

Grant that I may learne by this

this euidence of thy mercy and might, for euer hereafter to depend vpon thee: Quicken me vp to all holy duties, that my thankfulnesse may appeare in my pure and Christian carriage.

Make me a kinde and carefull Mother, willing to vndergoe the paines and trouble of education: Let no niceneſſe or curioſity hinder me from thoſe ſeruices to which both nature and Religion haue appointed me. Let me alſo be carefull hereafter, when time ſhall require, to ſeaſon that which thou haſt giuen mee, with the knowledge of thee, and of thy Sonne: that my deſire may manifeſtly appeare to be ſet for the increaſing of thy Kingdome. Vouchafe ſo to order my affections, and to bring them into obedience vnder thee, that if it ſhould be

bee thy pleasure either now or hereafter to take this infant from mee: I may patiently submit my selfe to thy appointment.

And now, O good God, perfect in mee that strength which thou hast begunne, make me to grow in care to serue thee faithfully, both in the duties of piety, and in other businesses of my place and calling: that I may be a comfort to my Husband, an example to my Neighbours, a grace to my Profession, and a means of glory to thy Name, through Jesus Christ my Lord and Sauior, Amen.

A Prayer for those which are imployed in the assistance and helpe of a travelling Woman.

IT is not our diligence (Oh Lord) or paines which can doe any

any thing without thy blessing, and our sinnes are sufficient to bring thy curse vpon whatsoeuer we vndertake.

Be pleased we pray thee, to be reconciled to vs, in the blood of thy Sonne: Make vs to remember that wee are here in thy presence, and that all our thoughts, words and actions are open to thy sight: prosper the businesse for which we are come together, put farre from vs all superstitious conceits, and idle fancies, and teach vs to seeke helpe only from thy grace.

Enable vs to speake comfortably vnto this pained woman, that we may further her dependance vpon thy holy Maiesty, and may bee a meanes vnder thee of her true refreshing in her sharpest fits. Furnish vs with skill, and her

her with ſtrength patiently to wait the appointed time of her deliuerance: and knit all our hearts vnto thee, that wee may feare thy Name, noting and obſeruing thy mercy and power of all thy workes, and ſtudying to giue thee praiſe and glory for the ſame through Ieſus our onely Lord and Sauiour, Amen.

A Thankſgiving after, when God hath bleſſed their paines in the Womans delivery.

O Lord, we haue ſeen by thy goodnes, & haue receiued an apparant token of thy readineſſe to heare the praiers of thoſe which call vpon thee, and to ſuccour thoſe which fly vnto thee for thy helpe.

Thou haſt giuen eaſe and deliuerance to the woman, light and life to the infant, ioy and gladnes

to vs all. The glory and praise is thine alone: Fill our hearts with thankefulnesse, and make vs thankefull both now and hereafter to prouoke and stirre vp one another thereunto. And let not our thankfulnesse, stand in words onely, or outward shewes, but cause it to appeare in our whole course, that the obedience, the sobriety, the modestie, the vertue of our liues, may witnes the thankfull feeling in our hearts. Goe on in thy mercy (we pray thee) both to the Mother and her Babe, continue and increase their strength, so as may serue best for thy glory. And as thou hast added one vnto the number of man-kinde, shewing thy wonderfull wisedome and power, both in the framing of him in the wombe, and in bringing him forth into this light

light, so in thy time adde him also to thy Church, and beget him againe vnto all liuely hope, by the immortall séed of thy holy Word, deliuering him from the power of darkenesse (in which by nature we are all) into the glorious liberty of thy chosen.

And if it shall so seeme good to thee, to lay any further triall either of sickness or death vpon this thy seruãt, or vpon the fruit of her wombe, prepare vs all to a patient and quiet bearing of thy hand, and to a contented and comfortable resting vpon thy gracious prouidence, assuring our selues, that all things shall turne to the good and benefit of thy chosen. Heare vs, O Lord, and accept vs, and forgiuing the weaknes of our prayers, grant vs all needfull graces out of the rich storehouse

of thy bottomlesse bounty, and that for Iesus Christ our gracious Redeemer, Amen.

A prayer for a Souldier fighting for his Country, or the confederates thereof.

O Lord, it is thy glory to bee called, The Lord of Hosts: and it is thou alone, from whom, when men haue made their most politicke and puissant preparations, the victory must bee looked for: Draw my heart, I beseech thee, from all relying vpon my owne valor, or vpon the strength of the battaile in which I stand: and teach mee to looke vpward, and to waite and trust onely vpon thee.

Thou giuest conquest, and thou giuest courage: thou deliuerest from the perill of the Sword, or else

else makest death a meanes of happinesse to thy seruants. Forgiue my sinnes, I pray thee, and assure me of pardon by the witnes of thy Spirit, that the guilt thereof make not my heart to tremble in mee, and to behold death as a messenger to conuey me into hel. If thou (O Lord) be on my side, peace being made betwixt thee & my soule through Christ, what can be against mee, what hazard can befall my soule? Nothing shall be able to depriue me of thy loue.

Let not spoile or blood, or mine owne aduancement, be the ends of mine attempts, but make me to aime onely at thy glory in the defence of thy truth, and in that good and safety of the state wherein I liue.

The issue of al things to thee (O

Lord, is knowne, but to man it is hidden: Prepare me therefore indifferently to whatsoever shall befall me. If I dye, giue me comfort in my last breathing, and take my soule into thy gracious hand. If I be taken Captiue, giue mee patience, giue me wisedome and godly courage to do nothing contrary to the honour of my Country, or prejudiciall to the profession of a faithfull Christian. If I returne with life and victory, make me thankefull: keepe mee from taking from thee any part of thy glory. Preserue me from these riotous, lasciuious, and blasphemous courses, which are the vsuall fruits of good successe: Let me not thinke deuotion to be an enemy to resolution, or that a religious feare of thy Majesty, doth abate the spirit that should be

in

in a Souldier: but settle mee in this, that the assurance of a lawfull cause, the hope and confidence of a better life, by the merits of Christ, the care to please thee, and to depend vpon thy power are the onely true ground of valor, which can giue a man boldnesse and life in the day of battell. Vouchsafe mee these, and all other needfull fauours, in and for Christ Iesus sake, Amen.

A prayer for a man trauelling by Sea about his lawfull busines.

O Heauenly Father vnto whose eares the prayers of humbled sinners haue freedome of accesse out of euery place: let it please thee to encline to mee, who being prouoked by mine owne present need, and taking heart vnto my selfe by thy liberal

and large promises, doe desire to powre out my soule before thy Maiesty: Here, O Lord, by reason of the calling & place in which it hath beene thy providence to ranke me, I am come downe to the Sea in a ship, and I doe now see thy workes, and continually behold thy wonders in the deepe. How easie a thing it is vnto thee, when thou raisest a storme, and liftest vp the waues, not onely to tosse vs to and fro, and to make vs stagger like a drunken man, but vtterly to swallow vs vp, and to turne vpon our heads in a moment, the bottome of these moouing houses in which we are? It is thy great and exceeding mercy, that these swelling billowes and foaming surges do not drinke vs in, and so make our bodies to become as a prey, either to that great

great Leuiathan, the Whale, whom thou hast made to play here, or to some other of thy creatures, with infinite variety and shapes whereof this vast body is replenished. But it is euen thou (Oh mighty Lord) which layest the foundations of the earth, and which diddest shut vp the Sea with dores: thou didst first gather these waters together as vpon an heape, and storest vp the deepths in thy treasures: though the waues are maruellous, though the floods lift vp their voyce, though the waters rage and bee troubled, and the very mountains shake at the surges of the same, yet thou art much more mighty, thou some appeasest the noise, and turnest the storme into a calme.

Looke graciously therefore vpon me, I beseech thee: teach mee

t'vnderstand the greatnesse of thy terror, by the fearefulnesse of thy creatures which I still behold. Cause me to rest my hope and comfort vpon the power of thy mercy, let that be the anchor of my soule both sure and stedfast. And lest my sinnes not being pardoned, should be a hinderance and stoppage to thy fauor, I pray thee, settle me in a hearty and vnfained detestation of them, a godly griefe and a sorrow for them, a stedfast resolution and purpose in the whole course of my life to striue against them. Open my heart, that I may often and earnestly sue and entreat for thy grace in thy Sonne, and may neuer giue ouer, till I feele in my conscience, some comfortable assurance, that thou hast forgiuen me. Fit and prepare mee to

thine

thine owne appointments, if it be thy pleasure that I should here end my dayes. I know well that the soule which thou keepest, cannot miscarry. To thee therefore I commend my spirit, forsake me not, I pray thee, in my last breathing. Albeit these waues may ouer-whelm my body, yet let them not be able to quench my comfort, to plunge me downe into despaire.

Grant me euer to lay fast hold vpon my Sauiour that neither Sea, Death, nor Hell may separate me from his grace. And if it shall seem good vnto thee, to bring me safe vnto that hauen where I would be: Oh that I may neuer forget thy kindenesse, but may make conscience to performe that obedience which I am now ready to vow in my necessity.

Make

Make me alwayes to take as great delight to serue thee, as I am now forward to aske, & desirous to receiue life and safety from thee. Heare me, O Lord, in these and other my petitions, forgiuing my vnworthinesse, in the merits of Iesus Christ thy blessed Son, and my great Redeemer, Amen.

A Prayer applyed to the state and condition of a Malefactor, condemned by Law to die, and drawing neare to the time of his execution.

Vouchsafe (O thou God of all mercy and compassion) to looke with pitty vpon the most woefull case of a poore wretch, readye by the sword of iustice to be cut off, as vnworthy to liue amongst men, and like also without thy speedy fauour to bee shut out of hea-

heauen, and to haue my part in the second death. Truth it is, O Lord, that all this, though it be grieuous, yet is no more than my desert: And touching that bodily death, whereto I am adiudged, I must confesse it to be thy mercy and goodnesse toward me, that I haue bene found out by the eye of the Magistrate, and stopped by the power of authority from going on in further euill. I beseech thee, that my death may be both a chastisement to me, and an aduertisement to others, to containe themselues within the lists of ciuill obedience.

But concerning my soule, which is now ere long to appeare before the Tribunall Seate of thy great Maiesty, I humbly pray thee, to be mercifull thereunto. I cannot but acknowledge,

ledge, that if thou giue mée my due recompence, I must needs be thrust into that dreadful place of infinite and eternall torment, which thou hast prepared for the wicked, the burning whereof is fire and much wood, and with thy breath like a riuer of brimstone doth kindle: neither see I in my selfe, or in any creature, any meanes or possibility to escape. Fearefull vnto mee hath béene the face of an earthly Iudge, and the sentence of death to bee inflicted vpon this my house of clay hath made my heart to quake within mee: What then will become of mee, when I shall bée arraigned before thee, at whose rebuking the very foundations of the earth are discouered, and before whom no man liuing can bee iustified? Thou (O Lord

Lord) knowest all mine iniquities, they are sealed vp with thee, as in a bagge, they are all noted in thy registers: Although I haue many times sought for the couering of my euill wayes, to hide my selfe in the darknesse of the night, supposing that no eye should see me, yet thou hast still compassed my paths, and beene acquainted to all my wayes, there hath not beene a thought in my heart, or a word in my tongue, but thou hast wholly knowne it: often haue I sayd in my heart, God will not regard, he hath forgotten, he hideth away his face, and will neuer see, I shall neuer bee moued nor bee in danger: Thy Word I had no delight to heare, I hated knowledge, I would none of thy counsell, I sought to dam

vp

vp the mouth of my Conscience, that it might not checke mee, when my friends admonished me, I hated and scorned their reproofe: Thus it was a pastime to mee to doe naughtily, wickednesse was swæt in my mouth: I sauoured, and would not bee perswaded to forsake it. Iustly therefore, O Lord, hast thou thus ouer taken me, and made me to eate the fruit of mine owne way, bringing me to bee a spectacle of the World, to dye as one of the fooles of the people: yet, O gracious God, sith there is mercy with thee, and that thou art very ready to forgiue, be fauourable, I entreate thee, to me a most vnworthy sinner.

Manasses being put in fetters, and bound in Chaines, prayed vnto thee, and humbled himselfe greatly

greatly before thee in his tribulation, and thou wast intreated of him: the woman of Canaan, whom thou termedst to bee no better than a dog, yet thou diddest afford her some crummes of mercy, and didst cause it to bee vnto her as she desired.

The thiefe, at the execution, confessed his sinnes, and prayed to be remembred in thy Kingdome, and thou diddest promise him an entrance into Paradise. O Lord, are not these things written for my learning, that I through the comfort of these examples might haue hope? Hath thy Word spoken it in vaine, that at what time soeuer a sinner sigheth vnto thee, thou wilt put all his wickednesse from before thee? shall I thinke that thou wilt call mee being laden with my

my sinnes, to come vnto thee, and then when I come, wilt not accept mee: Make me (I pray thee) to see the depth of my sinnes, that I may not beguile my soule by lessening either the weight or number of mine iniquities: Worke mee to a true and vndissembled acknowledgement and confession of them euen before others, that they which see my end, and know mine euill, may haue some euidence of my Repentance, and may learne of mee to beware of the deceitfulnesse of sinne. Enable me to looke with the eie of my Faith vpon my crucified Sauiour, casting my selfe wholly vpon him, and desiring by him to be hidden from thy Wrath. Giue me some taste of thy loue, and some inward and secret pledge of thy being reconciled

tiled to me for his sake.

Strengthen mee against the feare of death: That albeit I haue euery way iust cause to tremble at it, it being both the desert of my offence to men, and the wages of my sinne against thee, yet hauing some assurance in my soule that the sting therof is plucked out, I may embrace it in my bosome, and entertaine it as an end appointed for my misery, and as a meanes to bring mee vnto happinesse.

Thus, Oh Lord, with fulnesse of desire (out of the bottome of this misery and shame which I am fallen into) to flye vnto thy mercy, and to be shrowded vnder the shaddow of thy grace, I commend my selfe, my soule and my body into thy hands, praying thee not to cast off him which hath no

hope

hope but onely in thee, and that alone in and by Iesus Christ my onely Lord and Sauiour, Amen.

A Prayer arising out of the serious Meditation of the last Judgement.

O Lord thou hast reuealed it in thy holy Word, that the fashion & figure of this world must passe away, & that by appointmẽt we must all dye, so also we must all appeare before the Iudgment seat of Christ, & that from thence, some shall goe into euerlasting paine, and some into life eternall. This the Athiests and Epicures, and Libertines of the world doe thinke to be but a mere fable: they say in their hearts; The Lord will doe neither good nor evill. But yet, O Lord, as thou hast deliuered this thy Word, (of which

which one iot or tittle shall not perish) so thou hast not left it without sufficient proofe in the very bosome of euery man. The accusing or excusing of our own thoughts, the secret checks, accompanying those euils to which none is priuy: the feares of wicked men, who are continually as one that trauelleth of childe, flying attentiues, when none pursueth them, and being chased at the very shaking of a leafe, are an euident proofe of thy prouidence, and a certaine assurance written as with a point of a Diamond (which can neuer bee done out) that verily there is fruit for the righteous, and doubtlesse there is a GOD that iudgeth the earth. This Truth (O Lord my God) thou hast taught me to beleeue, that I make

make no doubt, but it shall shortly come to passe. It was sayd long since, that the Judge did stand before the doore, and that hee which should come, would come, and would not tarry: and now the height of iniquity is such, and sinne is growne to that perfection, that it cannot stand with thy Justice much longer to forbeare. Teach mee (I pray thee) as I doe know and beleeue this, so to make a true and profitable vse of my knowledge. Let it bee euer in my thoughts, and in my best and most serious meditations when I am about by the proneness of my corrupted uature to doe euill, let my remembrance hereof bee a bridle to me to restraine me: when I am like by the iniquities of the times, to suf-

fe

fer euill amongst men, let the expectation of the right which thou wilt then doe to the oppressed, be a comfort to mee to refresh mee: Especially, O Lord, grant mee to keepe a daily (as it were) a priuy Sessions in the closet of mine owne heart, arraigning my selfe before thy Iudgement seat, searching and trying my wayes, accusing my selfe before thee, from whom nothing can be hid; confessing my vnworthinesse, bewayling my corruptions, suing with all instant earnestnesse for thy grace and fauour in thy Son. Oh that I might learne thus to iudge my selfe, that I may not be iudged of thee in that day.

Suffer mee not to flatter my selfe, or to bleese my soule in any euill way, or to goe about to find hidings and couerts for my sins, final-

inasmuch as all things are naked in thy sight, & that in that terrible day thou wilt lighten the things that are hid in darknes, & make manifest the counsel of al mens hearts.

Let me not imagine this thy great session to be like the course among men, in which oft times by vniust meanes the vilest offenders doe procure escapes: but make me to know that the truth is, that with thée there is no hope by corruption, or fauor, or fraud, or importunity of sute, to finde euasions. Thou art the iudge of all the world, and thou wilt do right: euery man shal receiue the things w haue bin done in his body, according to that he hath done whether it be good or euil. And wheras (O Lord) it is a great griefe to thy seruants, to liue among the vngodly, and it must needes bee

their

their righteous soules, to heare and see their vnlawfull deedes: let this bee my comfort, that though it be thy pleasure to suffer with long patience the vessels of wrath, and to permit the tares to grow vp with the Wheate vntill the Harvest, yet then thine Angels shall come, and shall gather out of thy Church all things that offend, and bring the iust into the Kingdome of their Father.

Seeing also (O gracious God) that whosoeuer in this world will liue godly, shall suffer and lye open to the wrongs, iniuries, and reproaches of the wicked: Grant that if at any time, either my name bee put out as euill, or otherwise my estate or profession, or life, for the truthes sake bee called in question, I may possesse my soule with patience

looking for thy blessed hope, and appearing of thy glory, knowing that then the iust, what disgraces soeuer now cast vpon them, shall shine as the Light in thy presence.

Finally, O Lord, make mee daily to grow so weary of this vaine and wretched world, and of the heauy loade of mine owne corruptions, and of this body of death which is vpon mee, and striue to gather that assurance of an interest in that glory which shall bee shewed hereafter, that I may looke for this great day, and in my desires may sigh for it and hasten to it: and that whensoeuer it commeth, I being found waking, with my lampe of oyle in my hand, may haue cause to lift vp my head, not doubting but to haue a gracious admittance

tance into my Masters Joy.

Grant mee this for his sake which sitteth at thy right hand to make request for mee, Jesus Christ the Mediatour of thy chosen, Amen.

A Prayer fitted for the time of Warre.

O Almighty God, who art high above all Nations, and whose Glory is above the Heavens; the comfortable successe of all enterprizes is from thee onely to bee looked for.

Thou art he which giuest victory vnto Kings, to thee it is all one to saue by many or by few, thou canst make one to chase a thousand, thou canst cause the hearts euen of the most violent to melt, their hands to be weake, their minds to faint, and their

knées to fall away like water. If thou fight for vs, wee cannot miscarry: if thou fauour vs not, we must needes be discomfited. O bee gracious vnto vs, and bee on our side, now that men are risen vp against vs. They take crafty counsel against thy Church and consult how to cut vs off from being a Nation, and by what meanes to quench the light of thy Truth, which shineth in our stréetes.

Their desire is to embrace their hands in bloud, and to aduance their owne ambition by our ouerthrow. O turne their counsels into foolishnesse, let not their mischieuous imaginations prosper. lest they be too proud. O our God, make them like vnto a whéele, & as the stubble before the winde, scatter the people that delight in war. Goe

Goe out, O LORD, with our Armies, giue wisedome and courage to our Captaines, guide them with strength vnto the battaile, bee with our Souldiers, teaching their hands to warre, and their fingers to fight: Assist all the consultations, prosper the policies, Crowne those enterprizes with good successe which are vndertaken for the common good and comfort of the State. Doubtlesse, Oh Lord, we haue deserued thine anger, and our sinnes doe cry loud in thine eares for vengeance: and it were but iust with thee, if thou shouldest make vs a prey and spoile vnto our enemies: But, O gracious GOD, let vs fall now into thy hands, for thy Mercies are great: and let vs not fall into the hands of men, whose

displeasure at vs is not for our sinnes, but for our profession and Religion sake, and that they may fill their owne enlarged and vnsatiable desire with those blessings of wealth which thou hast given vs: Put therefore thy hooke into their nostrils, and bring them backe by the same way they came. Let it appeare that thou art in the midst of vs, and that wee shall not be moued: that thou wilt helpe vs, and that very early. Let there bee none invasion, nor going out, nor no crying in our streetes: But set thou peace in our borders, make strong the barres of our gates, especially let the Gospell of thy Sonne sound yet lowder among vs, that by it many soules may be gathered vnto thee. So wee thy people, and the sheepe of thy pa-

pasture, shall praise thee for euer, and from generation to generation, wee will set forth thy glory, through Jesus Christ our Lord and only Sauiour, Amen.

Another of like nature, respecting the time of dearth and famine.

CLeannes of téeth (Oh Lord) and scarcenes of bread, haue béen anciently threatned by thée, as Judgements vpon the sonnes of men for their sins. Many waies also thou hast to turne a fruitfull Land into barrennesse for the wickednesse of the inhabitants. Thou canst make the Heauen ouer our head as brasse, and the earth vnder vs as yron, by bringing a drought vpon the Land. Or else thou canst cause the seede to rot vnder the cloddes, by com-

manding the bottles of Heauen to powre out raine in too great abundance: or when the Corne is come vp thou art able to smite it with blasting and mildew, or to send among vs thy great hoste the grashopper, the canker and caterpiller, and the palmer-worme; so that although much bee sowne, yet little shall bee brought into the Barne: Or if the Corne doe grow ripe vnto the harueſt, it is in thy power suddenly to send in an enemy to eate the fruit of the land, and to deuoure the labour of the people. And though the bread doe come to be set in plenty before vs, yet thy hand is not shortned, thou canst take away the staffe thereof: so that we shall eate and not be satisfied. Thus, Oh Lord, thou hast euen storehouses of punish-

nishments: so that our hearts cannot endure, nor our hands be strong in the day that thou shalt haue to doe with vs. And hereof we haue now already some experience. For now thou hast in part begun to punish our abuse of the creatures, and fulnesse of bread, our contempt of the spirituall food of our soules, with outward scarcity. The time is come by greedie worldlings long expected, in which they may make the measure small, and the prices great, selling euen the very refuse of the Wheat: Their trading is vpon the poore, their desire is to swallow vp the needy of the land. Looke mercifully, O Lord, vpon vs wee beseech thee, lift vp thine hand, forget not the poore.

Thou preparest for the Rauen his meate, when his birds cry to

thee, wandring for lacke of food: thou takest no delight in the confusion of thy Creatures: thou hast promised that if we seeke to thee, we shall want nothing that is good: thou wilt preserue vs in the time of Dearth, and in the dayes of famine, we shall haue enough. Accomplish (we beseech thee) these thy gracious promises: Saue vs from this increasing misery, and deliuer vs from their cruelty: which being without all bowels of mercy, doe respect nothing but their owne commodity. And because, O Lord, our sinnes doe separate betwixt thee and vs, and doe hinder good things from vs: therefore humble our soules vnder thy mighty hand, make vs to see and to consider our owne deseruings, draw from vs an hearty and sincere acknowledge-

ledgement, how great cause we haue giuen thee to affamish both our bodies and soules for euer.

Giue vs an vnderstanding of our particular grosse sins, which doe lay vs open in this Iudgement aboue others, namelie our wantonnesse, our pryde, our luxuriousnesse, our riot, our feastings without feare, our want of Mercy to the poore, our scorning with the hole against thee: our forgetting thee in the dayes of our plenty, but chiefely our loathing of that spirituall Manna, that Heauenly diet of thy sacred Word, prouided in thy abundant Mercy for our Soules.

O make vs ashamed for these and other our monstrous sinnes besides these personall euils wherewith we are each of vs tast-

iustly to bee charged: beget in vs a care to renounce and forsake our sinnes: equall to our desire for the putting away of thy Iudgements. Forgiue vs in Iesus Christ, and vouchsafe vs (as a pledge of thy Love) strength and grace to walke in a greater measure of Obedience than hæretofore. And now (O Lord) teach vs to relie vpon thy prouiding, and to know that when all things faile, yet thy Mercies are the same, and thy power to helpe is not diminished. Thou canst suddenly by meanes to man vnknowne, turne the greatest penury into plenty, thou canst make a little to stretch far, and canst proportion our appetites to our store.

O make vs to depend on thee, & to studie more how to profit by thy

thy hand, than to haue thy rod remoued from vs. And when thou shalt shew thy selfe to haue heard our prayers, by sending greater plenty, let vs not forget our present want: but grant that we may labour to be thankfull, and endeauour after a more sober vse of thy blessings than heretofore. Heare vs in this, and in all other our requests, for Christs sake, and for thine owne promise sake, Amen.

Another like, applied to the time of some great Contagion.

WHither shall we goe, O Lord, in the day of our affliction, but onely vnto thee? Thou alone canst saue, and out of thy hands none is able to giue deliuerance.

Heauy at this time is thy hand vp-

vpon vs, and fearefull is the disease with which thou hast afflicted vs. We are afraid one friend and neighbour of another, nothing is before vs but present death scarcely can we look forth, but we see some one or other amongst vs carried away to the graue, and the mourners going about the streetes.

We must needes confesse, that though this be grieuous, yet it is the smallest part of our desert: It is inst with thee to smite vs with botches and scabs that cannot be healed, and to make the pestilence euen to cleaue vnto our loynes, and to sweepe vs away from off the earth, euen as a man sweepeth away dung, till all be gone. For how haue we multiplied our iniquities before thee, and to what a shamelesse and intolerable mea-

sure

sure are sinnes increased: Many warnings haue been giuen by thy Ministers, thou hast risen early and late, and sent vnto vs by them: yet wee haue made our hearts as an Adamant stone, and haue put farre from vs the euill day, perswading our selues that their Sermons were but winde, and that they did but commend vnto vs their owne fancies. Thus haue we encouraged our selues in euill, and haue set thy Iudgements at nought, euery one turning to his owne course, as the horse rusheth into the battell, adding drunkennesse to thirst, and falling away from thee more and more. But (O Lord) giue vs now at the least remorsefull and repentant hearts, make vs (as it were) to smite vpon our thigh, as a signe that wee see our wanderings,

drings, and that we are ashamed of our sinnes. Imbolden vs in the name of Christ, to come into thy presence, and in all earnestnesse of spirit to cry vnto thee, Take away our iniquities, and receiue vs graciously. Teach vs as well to feare sinne, the cause of this wasting sickenesse, as wee doe the sickenesse it selfe, which is the fruit of sinne. Comfort vs according to the dayes that thou hast afflicted vs, and let the sweet feeling of the gracious testimonie of thy Spirit, speaking peace vnto our soules, preuaile against all other sadnesse, or cause of griefe or sorrow whatsoeuer. Say (O Lord) vnto thy destroying Angell, It is sufficient, hold thy hand: or if it be thy pleasure to stretch thy hand yet further and to take vs away also, O pre-

pare

pare vs to thine owne purpose, enduc vs with a holy patience to endure the vttermost triall: and grant that whatsoeuer befall our earthly Tabernacles, yet our soules may be alwayes acceptable vnto thée, and all for Christ Jesus sake, who hath loued vs, and giuen himselfe to bee a sacrifice of a swéet smelling sauour vnto thée.

A Prayer in the time of Tempest, as thunder, lightning, &c.

O Almighty God, excellent in power and in iudgement, thou hast made the earth by thy power, and established the world by thy wisedome, and hast stretched out the Heauen by thy discretion: causest the clouds to ascend from the ends of the Earth, thou

thou drawest the winde out of thy treasures, and makest the stormes to breake forth in thy wrath: thou art that God of glory which commandest it to thunder, and diuidest the way for the lightning of the thunder.

Thy voyce maketh the wilderneſſe to tremble, and the foundations of the mountains to moue: yea, and to quake at thy reproofe. Oh how easie a thing were it for thee: euen at this instant to send out thine Arrow and scatter vs, to encreaſe thy lightnings and destroy vs? The very blasting of the breath of thy nostrils, is enough to consume vs: our heart could not endure, nor our hands be strong, if thou shouldest proceed against vs in displeasure, and giue leaue vnto the instruments of thy vengeance to preuaile vpon vs.

An

And, O Lord, what is there which wee haue not deserued? The deadnesse of our hearts, our want of awe to thy Maiestie, our abuse of thy patience, our contempt of thy Word, our slight regard of thy former Iudgements, these and other our crying sinnes, what else is due vnto them, than the very vials of thy Wrath, and the height of thine indignation? Humble our soules (wee pray thee) here before thee, make our bellies to tremble, and a kinde of rottennesse to enter into our bones, to thinke vpon thy Glory of thy Maiesty, and the greatnesse and vglinesse of our owne most grosse, and incredible iniquities. Make vs to thinke with our selues, that if these stormes, which are yet but as a taste and touch of thy power, bee so full of

terror,

terror; Oh then how fearefull will thy presence bee, when thou commest in thy glory, shewing thy selfe from Heauen with thy mighty Angels in flaming fire, rendring vengeance vpon the children of disobedience? Surely then the heauens shall passe away with a noise, & the elements shall melt with heate, and mens hearts shall faile them for feare and for looking after those things which shall come vpon the world.

Let this, O heauenly Father, worke in vs that blessed feare, which is the beginning of wisedome, and which causeth a departure from euill: that so all these euidences of thy power and glory, may be as so many alarums, to rouze vs from the bed of security, and as summons from Heauen to prouoke vs to repentance:

tance: Oh make vs to wake, to liue righteously, and to be diligent, that we may bee without spot, and blameleſſe, going on and increasing in all holy conuersation and godlines. And now, O gracious God, at this time, shew thy mercy in restraining the rage and fury of this dreadfull storme; couer vs vnder thy wings, and let vs be sure vnder thy feathers: Oh let vs abide in the secret and shadow of thee which art Almighty. The Sea is calme by thy power, by thy vnderstanding, thou smitest the pride therof, thou stoppest the spouts of the raine at thy leasure: if thou rebuke the windes they are straight allaied, the thunders quiet and still at thy commaund. This we beleeue, because thy Word of Truth hath reuealed it: and this thy power and mer-

mercy we presume to craue, because thou hast promised that if we call vpon thee in the day of trouble, thou wilt deliuer vs.

Furthermore, O Lord, vouchsafe vs thy grace, that when by thy goodnesse this terror and danger shall be past and ouer-blown, we may not then forget thy kindnesse in our preseruation, nor be vnmindfull of the vowes and promises which wee now make of better Obedience: but that we may thankefully take vp that speech of gratefulnesse, and say, Prayse ye the Lord, because he is good, for his mercy endureth for ener: and may also let it appeare in our liues and courses, how sensible we are of thy loue, and how carefull to walke worthie of thy fauour. Heare vs, O Lord, and helpe vs both now and euer t

Christ

Christ Iesus, without whom none can come vnto thee, and by faith in whom we haue boldnesse and entrance with confidence into thy presence: to whom with thy selfe and thine eternall Spirit, one onely and immortal God, wee desire to giue all glory and praise for euer.

A Meditation or Prayer necessary for a poore man.

TRuth it is, O Lord, that of my mutinous & repining nature, want is of al things most distastfull, and pouerty is a burthen euen intolerable. Sometimes I am ready to cal thy iustice in question, who measurest out so large and ouer-flowing a portion vnto some, and yet art so strait and sparing towards me. Sometimes I doe almost condemne Religion to bee merely vanity, the louers

whereof lye open to so great extremity: Otherwhiles mine owne heart chargeth me with hypocrisie, telling me that no man euer perished being an innocent, and that if I did so feare thee as I should, thou couldest not thus forsake me. And much adoe haue I to master mine owne affections, and to restraine my selfe from putting forth my hand to wickednes, & from taking some strange course for my owne supply.

Thus, O Lord, I am straitned, thus I am euen haunted with whole troops of vnquiet thoughts all which by the continuance and enlargement of mine owne scarsity, and by the vncompassionatenesse which I finde among the men of this Iron age, are rather multiplied & increased in me, than any way slacked or diminished

But eternally blessed bee thy great name, which hast opened the gates of thy mercy, and given hope of hearing and of helpe to the basest and poorest amongst men. Thou acceptest not the persons, no not of Princes, thou regardest not the rich sooner than the poore. Behold therefore (O louing Father in Jesus Christ) to thee I doe cry, to thy mercy seat doe I stretch out my feeble hands. I haue learned, O Lord, that misery commeth not forth of the dust, neither doth affliction spring out of the earth: the pillars of the world are thine, thou openest or shuttest thy hand at thine owne pleasure.

Thy wisedome also is infinite and thy iudgements are vnsearchable, who shall pleade with thee, or aske thee a reason of thy waies?

Let it be enough for me, that it is thy pleasure thus to abase me: Am I not in thy hand as the clay in the Potters? If thou doe giue me a larger portion, it is thy bounty: if thou doe abridge mee, what haue I to complaine, or what challenge can I make to that which thou keepest from me? Teach me (I beseech thee) not to looke so much vpon this, what others haue, as to consider well how little I for my part doe deserue to haue.

If I did but breathe vpon the face of the earth, if I had no house but the open ayre, no garments but rags, no foode but the Bread and Water of affliction, or the crums that fall from some rich mens table, it were infinitely more than my best desert. A sinfull and vnthankefull wretch,

as

as I haue alwayes borne, what can I say is due vnto me, but perpetuall shame? When I iudge rightly of all things, so farre am I from beeing able to say that thou hast wronged me, or dealt too straightly with me, that I must rather stirre vp my selfe to magnifie thy mercie, which hast not layed vpon mee the vtmost of thy wrath, but hast giuen me a time and an opportunity to repent. Let these things, I pray thee, the soueraignty of thy power, the depth of thy wisedome, the foulnesse of mine owne desert, the kindnesse which (notwithstanding some outward hardship) thou hast vouchsafed to my soule, moderate my violent affections, curbe my raging and discontented thoughts, bring my raging passions into order,

that I may alway say, It is the Lord, let him doe what seemeth him good: This is my sorrow, and I will beare it.

Open mine eyes withall that I may see thy power, who canst raise the needy from the dust, and lift the poore out of the dung, and make him Families like a flocke of Sheepe, who canst command euen the very Rauens to bring Bread and Flesh vnto thy seruants; the Heauens doe drop downe foode, and the rockes of stone to yeild streames of waters, to refresh those whom thou art pleased to prouide for. Shall I thinke thy power to be abated, or is thy mercy lesse than it was wont to be? Hast thou not made a promise neuer to forsake mee? Am I not alwaies with thee, and doest thou not hold mee by my

right

right hand? Shall I imagine thee to bee like the Bird whom thou hast depriued of wisedome, and to whom thou hast giuen no part of vnderstanding, who sheweth himselfe cruell vnto his yong ones, as they were not his, or as if hee had trauelled in vaine? No: I am assured, that though a Woman should forget her childe, and forbeare to haue compassion on the son of her wombe, yet thou canst not forget those whom thou louest in thy Sonne.

Thou knowest my wants, thou art able to supply my wants, thy loue will not suffer thee to leaue me destitute, in that which thy wisedome knowes to be conuenient for me: Increase my faith, that I may depend yet more vpon thee, make mee diligent in the place and calling

in which thou hast set me, frame my minde and my desire to that rate which thou hast allotted me, keepe mee from vniust and vnlawfull courses, from enuying the abundance which others doe enioy: possesse mee with this perswasion, that this my present state is the fittest for mee, and that when it shall bee good for me to haue more, thy hand shall instantly be enlarged toward mee. Stirre me vp to seeke thy Kingdome, and to labour for the meate which endureth vnto life eternall. Enrich my soule with spirituall blessings in Heauenlie things, perswade my conscience of thy loue in Christ Iesus, that the feeling thereof may make all things sweete vnto mee. Cause me both to trust and to wait for thy saluation, and in all things to

to strive to give thee thy deserued glory, and all this in and for thy Sonnes sake, my onely Mediatour and Redéemer, Amen.

Another of like nature; fit for one whom God hath enriched with outward things.

IT hath pleased thee (O LORD) out of the frédome of thy bounty, to deale more largely with mé than with many of thy seruants, and to furnish mé with store of those outward Blessings which others (euery way as good by nature as my selfe) do not enioy.

My heart is fraughted with much corruption: and though riches bee in themselues a Blessing, yet without thy speciall

grace, they will be vnto me an occasion of many euils. Apt I shall bee to lift vp my heart, to pride my selfe in my owne conceit, to trust vnto my wealth, to despise others; to grow in loue with this present world, to become cold and remisse in the best seruices, to conclude, that I am highly in thy fauour, because thou hast enriched me.

These be the diseases, which through the poyson of our nature, doe rise by these outward hauings, neither can I say that my heart is cleane from these corruptions. Purge them out of me, I beseech thee, by the fiery power of thy Spirit. Giue me pouerty of spirit, and humblenesse of minde, amidst this outward fulnesse with which thou hast endued me. Make me to

remem-

remember that the more I haue, the greater shall bee mine account, and the harder for mee to bee saued: that by that meanes my wealth may be so farre from puffing mee vp with secure presumption, that it may moue me the rather euen with feare and trembling to worke out my saluation.

Cause me to thinke often vpon the words of my Sauiour, that riches are deceitfull, and of a thorny nature, choaking the good seed of the Word, and making it to become vnfruitfull: that so I may learne carefully to handle them, and to vse them with great heedines and circumspection, lest I should by them gall and wound my conscience, or bee pierced through with many sorrowes.

It is said (O Lord) that these

high places of the world are slippery places, to which it is hard to goe with a right foot, and to keepe straight and euen steps: Oh stir me vp to so much the more care to ponder my paths, and to take diligent heed vnto my wayes: suffer me not to iustifie my selfe to mine owne soule, or to make my selfe beleeue that I am as I ought to be, because waters of a full cup are wrung vnto me: but teach mee seriously to consider, that as many of thy beloued seruants doe feele the smart of pouerty, so euen the most wicked, and those which doe rebellliously transgresse, haue a large portion in this life, liuing, waxing old, & growing in wealth, their goods oftentimes exceeding the very desires of their hearts. Grant therefore that I may labour for some

some better and more certaine assurance of thy grace, not grounding my hope vpon my wealth: But reioycing in this, if the due consideration of the danger, and vanity of abundance may worke by thy blessing, to the abasing and humbling of my heart.

Oh let not mine eyes be dazeled, nor my heart bewitched with the glory and swetnesse of these worldly treasures, which may be taken from me, or I from them, euen in the twinckling of an eye: Draw my affections to the loue of that durable riches, and to that fruit of Heauenly Wisedome, which is better than gold, and the reuenues whereof doe surpasse the siluer: that my chiefe care may bee to haue a soule enriched and furnished with thy grace, fulfilled with the know-

ledge

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ledge of thy will, in all wisedome and spirituall vnderstanding.

And because (O Lord) in having much, I am but a Steward vnto thee, and a disposer of thy gifts, enlarge my bowels towards others, make me rich and fruitfull in good workes, being a father to the poore, and causing the heart of the widow to reioyce, warming the loynes of the naked with the fleece of my sharpe, not eating my morsels alone, but dealing my bread to the hungry, and never hiding my selfe from thine owne flesh.

For why should I make gold my hope? or wherefore should I strive to lade my selfe with this thicke clay, still plotting to set my nest on high, when all that I have or can have, is in a moment turned into vanity? Quic-

ken

ken me vp therfore to good duties, that the hearts of thy Saints may be comforted by me, and that in the place where I liue, I may by my forwardnesse draw on and prouoke others to all the offices of necessary benevolence. Let the bowels of the needy be my treasury, and let it be my desire and care there to lay vp in store a good foundation for my selfe against the time to come, not trusting to be crowned for the worth of my liberality (for what can that bee to a weight of glory?) but assuring my selfe that the mercy shewed vp me vnto others, is a beame of that loue which shines from thee vpon my soule.

Thus O Lord shall I by thy goodnesse haue the true vse of thy blessings, together with a daily increase of much matter of

thanks-

thanksgiuing for thy great goodnesse to me, so vile and vnworthy: and all for Christ and in his most glorious and holy Name. To whom with thee and thy Spirit, one true, euerlasting and onely wise God, be all praise and power, might, Maiestie and dominion, now and for euer, Amen.

The Magistrates or Judges Prayer.

IT hath seemed good vnto thy wisedome (O thou who art the disposer of all things both in heauen and earth) to call me (though vnworthy) to an office and place of speciall trust, euen to be one of the heads and Iudges of thy people, euen to sit in thine owne seat, and to be (as it were) a God amongst men.

Magistra-

Magistracy and gouernment is thine owne ordinance, and great is the obedience & respect which thou commandest to it: thou hast honoured those who are entrusted with it, with titles of no little dignity: thou hast communicated thine own Name vnto them. Let not, O Lord, this greatnes puffe me vp with pride, but let it fill my heart with feare: assuring my selfe by this, that as the place in which I stand is eminẽt, so the burden is weighty, & the busines much, yea, and that the account for neglect will bee exceeding fearefull. Stirre mee vp therefore I beseech thee, to looke vp in all humility towards thee, and to beg earnestly of thee in Christs Name, to be enabled to that seruice to which thou hast appointed me. Let it be my care to make

thy

thy word my counsellor, not suffering the Booke of thy Law to depart out of my mouth, that so I may obserue and doe according to all that is written therein. Let the aime of all my endeauours, be the glory of thy Name in the peoples good, and not mine owne, either gaine or credit before men.

Clad mee with zeale as with a cloake, that I may haue courage for the truth, and administer iustice without feare, and doe right without respect of persons.

Make it euen a ioy vnto me, to deliuer the poore that crieth, and the fatherlesse, and him that hath none to helpe him: that the blessing of them which are ready to perish, may come vpon me, and that I may cause the heart of the widow to reioyce.

Farre

Farre be it from me to peruert Iudgement, or to wrest the lawes for by-respects. Oh let my soule abhorre all couetousnesse, kéepe me from louing of gifts, or from following rewards, knowing that these doe blinde the eyes of the wisest, and make them to forget the decrée, and to change the iudgement of the children of affliction. Suffer me not to vse my authority, either as a meanes to recompence and pleasure my friends, or as an instrument by which to be auenged vpon mine enemies, but frame mine heart to dealing truely, according to the Truth of the cause, and not according to the state of the persons.

And because there is much subtilty in these euils dayes and many meanes vsed by which to wrap

wrap vp matters, and so make bad causes to beare a shew of godlinesse; therefore giue me I heartily pray thee, a wise and an vnderstanding heart, a sharpe and a discerning spirit, that I may be able to finde out the truth, in those things that come before me, and may be diligent and willing, when I know not the cause, to seeke it out, and so may doe all things in thy feare faithfully, and with a perfect heart.

Aboue al things, O Lord, let my heart be set for the aduancement of Religion, and for the promoting of thy glorious Gospell. Grant that I may account it my greatest honour, to giue countenance to it, and to those who preach it faithfully, and professe it in sincerity. Let me bee a terror to Papists and Atheists, and god-

godlesse persons: make mee to loke vnto my selfe, and to my family, that no such may come nére me, nor receiue any little grace or fauour, or protection from me, but that I may further (as much as in mee lyeth) that necessary worke of destroying the wicked of the land, and of cutting off the workers of iniquity.

In all these things make mee constant and bold, knowing that it is thy businesse, and that thou wilt be with mée in the cause and iudgement, and wilt remember me in thy goodnesse.

All these necessary Graces vouchsafe vnto mee with a plentifull hand, O thou which art the God of grace, euen for his sake, who is the Mediator of grace, Christ Iesus, Amen.

The

The peoples prayer for their Gouernours.

MOst gracious GOD, and louing Father in Christ Iesus, thou hast commanded in thy sacred Word, that we should make intercessions and prayers for those that are in authority: and it is said there also that by thee Princes rule, by thee the Nobles and Iudges of the earth decree Iustice. To thee therefore doe we pray, and vpon thy great Name wee call, humbly beseeching thee in the Name of thy Sonne (in whom onely thy eares are open to our prayers) to powre out thy graces in a large measure, vpon all those whom thou hast set ouer vs, and and to whom thou hast giuen the power of gouernement amongst

vs

vs. Giue them zeale for thy glory, that they may study the aduancement of thy truth, & the speedy suppressing of whatsoeuer is contrary to wholesome doctrine: Giue them the eye of prouidence, that may stand vpon a continuall watch, for the preuenting of all dangers and mischieues, secretly plotted against the Church and Common-wealth. Giue them wisdome to ordaine, and courage and resolution to execute good lawes, for the protection of thy people, and the cutting off of those which wil not be reformed. Take from them all pride of heart, all insolent and tyrannous affections, all emulations and secret enuy one against another, all couetous and greedy desires, that they may not bee as roaring Lyons among vs, or as hungrie Beares;

Beares, but may carry the minds
of fathers towards vs: so shall we
leade a quiet and peaceable life,
in all godlines and honesty. And
O Lord, stirre vs vp to be
thankefull to thy Maiesty, for
that thou hast giuen vs to enioy
the benefit of gouernement:
Teach vs to consider what con
fusion and misery would com
vpon vs, and euen ouerwhelm
vs, if there were no Magistrate
to protect vs. Who should be fr
from the wrongs and robberies
from the spoyle and vexations
the children of Belial? who shou
be sure of ought that hee hath, o
of his owne life, if there were n
sword of ciuill authority to d
send vs: The people should be
oppressed one of another, eue
one by his neighbour, the child
would presume against the an
en

enf, and the vile against the honorable, if there wanted Lawes and Magistrates, to keepe them which be tumultuously disposed, within compasse. The enemy would sone stretch out his hand vpon all our pleasant things, there would bee crying and complaining in our streets, cruelty and strife in our cities, iniquitie and mischiefe would neuer depart from our townes, if thou shouldst take away the King and the counsellour, the prudent Iudge, and the honourable Magistrate from vs. Oh make vs ashamed of our selues, who haue béene so slenderly thankefull for so great a blessing. And giue vs wee pray thee, humble and obedient hearts, true and loyall affections, willingnesse to performe all seruices, and to pay all duties which belong

belong to those who are the very watchmen ouer our gates, and the keepers and guardians of our peace: nay, make vs readie with all cheerefulnesse, euen to sacrifice our liues for their safety.

And as wee doe desire the hauing and the continuance of godly Gouernours, so teach vs to make conscience of liuing holily and righteously before thee knowing that for the trangressions of the people, a land is subiect to many changes, and that for the subiects sinnes, thou art wont to take away such Gouernors, who iudge the poore in truth and chase away al euil with their eyes: And to suffer folly to bee set in great excellency, and such to bee aduanced to the places of authority, whose preferment shall make the people to sigh, and euen

to hide themselues for feare of oppression.

And therefore we desire thy fauour in this thing, so grant vs grace, to liue in thy feare, assuring our selues, that if we doe wickedly, we shall perish, both we and our Gouernours, thou wilt euen kindle a fire in the gates of our chiefest cities, which shall deuoure our Palaces, and shall not be quenched. But (O Lord) turne away from vs all such heauy Iudgements (which yet our great sinnes haue long since deserued) and still begirt vs with thy fauour, making fast the barres of our gates, setting peace in our borders, and aboue all, continuing and inlarging the passage of thy Gospell, and all for his sake, who is the very life and substance of the Gospell, euen

Iesus Christ our sole Saviour. Amen.

The Pastours suite.

HOly (O Lord) and honourable is that service, to which it hath beene thy gracious pleasure to depute me. The matter I am chiefly to bee busied in, is thine owne Counsell, they be thy Oracles, and the seales of righteousnesse, the dispensation whereof, thou hast committed to me. Thou hast made mee an Overseer of a part of that flocke, which thou didst purchase with thine owne most precious blood. Thou hast called me to be a messenger and an interpreter, to declare vnto men their righteousnesse, to watch for their soules: among them

them to dispose thy secrets, and to pray them euen in Christs stead to be reconciled vnto thee. What man among all the sonnes of Adam is worthy of this honor, and who is sufficient for these things? When as, O most mercifull Father, I thinke vpon the weight of that charge which thou hast put vpon me, and consider against mine owne weakenesse and insufficiency, who am a man of polluted lips, and euen as a child vnable to speake the secret of the Gospell as becommeth me, me thinkes I may well cry out with the Prophet, Woe is me, I am euen vndone, how shall I stand vpright vnder such a burthen? But when I take backe into my own conscience, and finde there a comfortable witnesse that I haue not thrust in my selfe for a Pa-

ſtor, and remember alſo what is regiſtred in thy Word, how thou makeſt thy power perfect through weakneſſe, and chuſeſt the baſe things of the world, for weighty purpoſes, it is a kinde of enlíuing to my ſpirits, and a refreſhing of my diſcouraged and drooping thoughts: and I am thereby emboldned to preſſe neere to thy Throne of grace. O thou who both calleſt whom thou pleaſeſt, and makeſt thoſe able whom thou calleſt: Bee mercifull vnto mee euen with the ſtrength and intention of my deſires I moſt humbly pray thee, make my heart a very treaſurie of ſauing knowlege, fill it with ſoundneſſe of Iudgement, and with a large meaſure of ſpirituall vnderſtanding, that I may both hold faſt the patterne of whole,

wholesome doctrine, and be able to improue those that say against it: kindle in my affections a holy zeale, that my whole drift may be to take heed to, and to fulfill that Ministery which I haue receiued. Let my lips preserue knowledge, and let them bee as the lippes of the righteous, by which many be fed: Giue mouth ore of vtterance, that I may open my mouth boldly, and that my tongue may bee as the fined siluer, that so I may both shew the people their sinnes, and bee able to minister a word in time to him that is weary.

And in my preaching (O Lord) vouchsafe me both diligence and and humility: diligence that I may still bee instant, neuer fainting in my minde, either for the small successe of my labours, or

for the opposition of corrupted mindes, or for those stormes which Sathan raiseth vp against the faithfull dispensing of thy truth: And humility also, that I may not seeke mine owne glory and applause with men, but the bringing in of sheaues into thy barne, and the gathering of thy Saints into thy fold. For this cause teach mee to take heed of the affectation of words, and of seeking to abound with the enticing speech of mans wisedome: chusing rather by the plaine euidence of the Spirit to approue my selfe to mens consciences in thy sight, than by a vaine blast of words, to gaine an opinion of eloquence and learning before men.

And for the better furtherance of this great worke, make mee carefull to know the state of my flocke,

flocke, and to harken after their courses, to obserue their carriages, to note their opinions, and to finde out their especiall sins, that so my speeches may be as words in season, euen like apples of gold, with pictures of siluer.

Make me wise in iudging, skilfull in separating the precious from the vile, bold, but yet pitifull and compassionate in reproouing, resolute in those things which are meet to be vrged, and farre from yeelding in the smalest things which may strengthen them in euil, and be a stop in their speedy reformation.

Let it be euen my whole busnesse to seeke that which is lost, and to study how to bring those out of the snares of the diuel, which are taken by him at his will.

Make my face strong, and

my fore-head as the Adamant against their faces, which shall either scorn or withstand thy truth. Let me make ready my backe for the smiters, and my cheekes for the nippers, and not hide my face from shame and spetting, make no account, no, not of life it selfe, so that I may fulfill my course with joy, and the Ministration which I haue receiued of thee, to testifie the Gospell of thy Grace.

Frame mee to diligence and painfulnesse in my priuate imployments, in reading, in study, in meditation and prayer, that I may be a workeman, not needing to be ashamed, and that men may see how I goe on, and profit in my calling.

Let my life be a patterne of holinesse to my flocke, let there be no

no fighting betwixt my behauiour and my doctrine: but grant that my very course and carriage, and ordinary speéches may sauour of grace, that so I may giue no offence, either to those that depend vpon me, or to them who desire to haue some occasion and matter of reproach.

Make mee also circumspect in my Family, in my Wife, Children, seruants, ouer-seeing the wayes of my Houshold, knowing how many eyes are cast vpon méé and mine, and how some (by Satans teaching) men will make the worst of euery little trespasse. And because (O Lord) the businesses of this world, are a great withdrawing, and the pretence of caring for posterity, doth kill the zeale of many, and leade them into many sinfull and noy-

some lusts: therefore (I beseech thee) suppresse within mee all earthly mindednes, kéep me from entangling my selfe with the affaires of this life, restraine mée from séeking vnto my selfe great things, let it be enough for mee, that I haue euen a Mansion in thy Holy Place, and a roome among the Seruitors of thy Church.

As for those which belong vnto me, let me neither be without care (for that were worse than infidelity) nor yet so taken vp with care, that I should forget my chiefest businesse: But let me assure my selfe that thou wilt be my GOD, and the God of my séed, and wilt not leaue them destitute of earthly blessings, for whom thou hast prouided an eternall inheritance. With this hope, make mee to goe on with chéere-

chærefulnesse, doing that whereto thou hast called mee, and leauing thee to prouide and care for the residue. Thou, O Lord, knowest the desires of my soule, thou best vnderstandest what things are fittest for me in respect of that great calling to which thou hast ordained me, and what I most stand in nede of: Supply me, I beseech thee, out of thy fulnesse, and crowne my labours in the Ministery, with the conuersion of such soules as are ordained vnto life, and that for thy Sonnes sake, who is the chiefe Shepheard, to whom let my soule and spirit giue honour, glory and praise, now and for euer, Amen.

READER, let me signifie to thee by the way, that I did not pen

pen this prayer out of an opinion, that any of my Brethren needed direction, or wanted skill to doe their owne message to the Lord; but for an exercise of meditation for my selfe: notwithstanding, my fellow-labourers may make this use to be remembred hereafter, of the weight of their calling, and of the many graces appertaining thereunto: The Lord make us all both faithful and profitable.

The Praier of the flocke for their faithfull Shepheard.

How gracious hast thou béen vnto vs (most bountifull God) in giuing vs a Pastor after thine owne heart, able and willing to feede vs with knowledge, and with vnderstanding, and to reueale vnto vs faithfully thy

thy whole counsell: One who hath skill to resolue vs in our doubts, to comfort vs, in our perplexities, to re-call our wandrings, to instruct our ignorances, and to goe before vs as a guide in the way that leadeth vnto peace. Surely, thou hast not so dealt with euery place, neither is there any desert in vs, for which thou shouldest afford vs such a fauour. If thou hadst still left vs in our naturall darknesse, and hadst suffered vs to be perpetually plunged into that region of the shadow of death, in which we sate our selues, it had been but iustice in thee: it was euen free to thee to haue finally forsaken vs.

O Lord, make vs thankefull, and quicken vs vp, that we may euen fill our mouthes with the praises of thy Name, who hast

caused the light of thy Gospell thus to rise among vs, and to shine vnto vs for our comfort. O make vs carefull to walke while we haue light, that we may be the children of light, and to beware how wee receiue thy grace in vaine, or neglect so great saluation.

Let vs euer remember, that to whom much is giuen, of them there will be much required, and that our sinne will be greater, and our condemnation the more heauie, if we make not the right vse of this thy mercy. And concerning that man whom thou hast made a watchman ouer our soule, wee beseech thee to inlarge his heart, to increase his gifts, and to endue him, yet with a fuller measure of thy Graces. Giue him the spirit and zeale of Paul,

that

that he may with all boldnesse of speech deale vnto vs thy Gospell, and publish euen the secret thereof for the edifying of our soules. Make him mighty in the Scripture, like Apollo, that by the power thereof hee may both convict our consciences, and stoppe the mouthes of all gain-sayers.

Vouchsafe him the Word of wisedome and knowledge, that hee may rightly iudge of our estate, and vnderstand what things are most expedient and fitting for vs, and so may speake to our conscience, finding vs out in our speciall sinnes, and guiding vs in those holy courses, from which we haue chiefly gone astray. Let his words be like goads, pricking our hearts that wee may not bee hardened through the deceitfulnesse of sinne: let them be as fastned

ned nailes, not ſome forgotten, but fixed in our inward parts, that they may be euer ready at hand, as counſellors to direct vs in the way which we muſt chuſe. Make him ſtable and conſtant in the beſt courſes, that he may not be as a Reed ſhaken with the winde, but as a firme foundation, that by his perſeuerance in good, our hearts may the better be eſtabliſhed. And we beſeech thee, O Chriſt, who holdeſt the Starres (the Angels of thy Churches) in thy right hand, that thou wouldeſt be pleaſed to protect him from vnreaſonable and euill men, and from the wrongs and iniuries of all the wicked enemies of thy bleſſed Truth.

Doubtleſſe Elymas will not ceaſe to peruert the ſtrait wayes of the Lord, and Alexander will with-

withstand his preaching sore, and men of corrupt mindes will resist the truth with all their power: Therefore make thou the weapons of his warfare mighty through thee to cast downe holds, and blesse the labours of his Ministery, to the calling and conuerting of those which are ordained vnto life.

Bend our hearts to yéeld obedience to thy Word spoken by his mouth, that we may receiue it, not as the word of man, but as it is indéed, thy Word: and make it also effectuall in vs, that wée may not be onely professors and hearers of thy Will, but doers; and practisers, and continuall performers of the same. And teach vs to reuerence him (we beseech thee) and to haue him in singular loue for his workes sake, ministring

ſtring vnto him chearefully with our goods: knowing that it is a ſmall thing for him to prepare our carnall things who ſoweth amongſt vs ſpirituall Commodities.

In all our prayers, make vs mindfull of him without ceaſing, that his ſtudies may be directed, his endeauors guided, and his labours in thy worke bleſſed, to the glory of thy Name, and to the ſaluation both of him, & of vs which heare him: all which we craue of thee with all earneſtneſſe and humility, for thy deare Sons ſake who hath ordained Paſtors, and teachers for the collection of his Saints, and who is the Supreme and Soueraigne Biſhop of al our ſoules, to whom be praiſe without ceaſing, now and for euermore, Amen.

The

The Students prayer.

O Thou the Father of Lights, from whom cõmeth downe euery good and perfect giuing: it is by thy holy prouidence, that I am here placed in the Schooles of the Prophets, to be trained vp in the knowledge of good letters, and it is thy goodnesse only which must giue a blessing to my labours; otherwise all my studies and vndertakings will bee in vaine.

To thee therefore doe I make my prayer, to thee (O Lord) doe I lift vp my soule. Thou giuest sharpenesse of wit, knowledge and discretion are thy bestowings, thou art the enlightner of the minde, thou makest to apprehend those things which the shallownesse of nature of it selfe is

is vnable to conceiue. I beseech thee therefore, euen for his sake who is thy Wisedome, whom thou didst possesse in the beginning of thy way, he being before thy workes of old, that thou wouldest vouchsafe to furnish me with such a competency of gifts, as thou in the depth of thy Wisedome knowest to be conuenient for mee. Order my desires, direct my choice, season and sanctifie my heart, that I may couet the best gifts, and that my studies may not be led and carried by a vaine affectation of knowledge, and curious inquiry into hidden Sciences, for ostentation sake. that so I may purchase admiration and credit, for accutenesse and learning before men, but that I may aime at the publike good, how I may bring glory to thy Name

and

and comfort to my soule, by the promoting of the common benefit of humane society. And because Authors are infinite, and much reading is a wearinesse to the flesh, and will soone cause destruction, and breede rather variety of endlesse and unprofitable questions, than any soundnes of knowledge: For this cause, I beseech thee, so to direct me, that I may wisely discerne whom to follow and whom to auoyd, and may constantly apply my selfe to that course, by which I may attaine to my desired end. Preserue thou mee also from the poyson of unsound opinions, and from the sowre leauen of all erroneous sancties: and for that end, teach me not to leane to mine owne wisedome, or to trust to any sufficiencie of mine owne, for

the

the discerning of things that dif-
fer : But grant that I may giue
vp my selfe to bee guided by thy
Spirit, which is the alone teach-
er of that way which wee must
chuse. And seeing (O LORD)
thy holy Word, which thou thy
selfe hast inspired, is the treasury
of all true knowledge, where on-
ly that wisedome is to be found
whose fruit is better than gold
and the reuenues whereof do
far exceed the finest siluer : there-
fore make mee a diligent and
busie searcher of the sacred Book
that it may bee a familiar vnto
me, and dwell plentifully in my
inward parts, and that so I may
feele the sweetnesse of it in my
soule. The times also, O most
gracious Father, being so full of
perill, and so abounding with ma-
ny dangerous allurements vnto
euill

euill, partly by wicked company, and partly by vaine delights, I am an earnest petitioner to thy goodnesse, to make mé wary and circumspect for the preuenting of these crœping and bewitching mischiefes.

Giue mee wisedome to make choice of the society of those, by whose sobriety, and grauity and good example, I may be bettered, and to haue an eye to those who are vpright in their way, striuing to tread in their steps, and to be a follower of their courses.

Cause me to be alwayes euen afraid of my selfe in the vse of delights, knowing how hard a thing it is, not to exceed, and how soone a mans affections shall be ensnared. Let my care therefore be, to finde meanes rather for redéming, than for passing away my

pretious

pretious time, my thoughts being still busied vpon the long journey which I haue to goe, before I can come vnto due perfection.

In other things also, O good God, guide me by thy holy hand, that I may keepe my selfe within the lists of Christianity, being modest in apparell, moderate in diet, chaste and temperate in speech, sober in fashion, and my ordinary deportment respective to my Superiours, amiable to my equals, without pride and insolency towards those that are below me, courteous and affable, and yet without vanitie and popularity towards all. Among all, let me be steady in my courses, both scholastical exercise for the polishing of the minde, and of diuine & spiritual imploiments, for

for the adorning and garnishing of the soule: that as I grow in yéeres and standing, so I may also thrive in knowledge and in grace, & that in Jesus Christ, in whom onely I expect the granting my requests, who breathe vpon mee his Spirit, making my soule forward and willing to depend vpon thee, and returne vnto thee all due praise and glory, world without end. So be it.

The person intending Marriage, may be thus directed.

MArriage, O Lord, is thine owne holy and sacred Ordinance: euen before our Grandfather Adam had sinned against thee, and thereby depriued himselfe, and all his posterity, of

that happinesse in which thou hadst at first created him. Thou sawest in thy wisedome, that it was not fit for mankind to bee alone. Upon this it was thy pleasure to appoint this blessed knot, yea, and thy selfe also to bee as a principall agent in the first conioyning it. To this estate thou hast annexed great prerogatiues, as a meanes of much good & comfort vnto man.

Being therefore by thee in thy good prouidence, called to the linking of my selfe into this wedlocke-band, I embolden my soule by these promises which thou hast made of hearing those suters which come vnto thee in Christs name, to cast downe my selfe here before thee, and to intreat thy gracious direction in this weighty enterprize.

Sanct

Sanctifie my heart, I beseech thee, and bring my affections into an holy temper, that I may neither like a brutish beast, be lead by mine owne unbridled lusts: neither yet may like one that mindeth onely earthly things, dote onely or chiefely upon worldly wealth: but that my maine desire and drift may be to finde out such a yoke-fellow, by whose sweet society I may be furthered unto godlinesse, and helped onward in my voyage toward heauen. For this end, make me, O Lord, diligent and circumspect before hand, carefull to vse the aduice and counsell of my Christian friends, fearefull of my selfe, lest affection should preuaile in me before Iudgement: feruent prayer vnto thee, by whom all things are disposed, and to whom

the hearts of all men are directly known. Restraine in me all violence of passion, all rashnes of affectiō, that I may not suddenly be ensnared with outward beauty, or bewitched with the glorious shewes of parentage, or portion: but that still my desire may be after those spirituall ornaments, without which the greatest among the sonnes of men are but vile and base in thy sight.

Make me to be euen precise in the obseruing of all conuenient circumstances: such as are the consent of those which haue any interest in me by thy Word, a reuerent betrothing, and such like, still caring to follow those things which are of good report. And when I shall by thy Prouidence be brought to the sight and knowledge of that party which y

hast

haſt appointed for mee, O then knit our ſoules together in a neuer to bee broken league of holy Loue; that we may in a gracious manner be a ioy and delight either to other, and may euen ſtudy betwixt that and our mariage day, ſo to informe our ſelues with each others diſpoſition, and with thoſe duties which are appertaining to the married life, that our vnion being begunne in thy feare may bee continually bleſſed with thy fauour, and ſo all may be to the glory of thy glorious Name, to our mutuall comfort and building vp in grace, and to the good example of thoſe which ſhall behold our courſe, through Jeſus Chriſt, Amen.

The married persons, their joynt request unto GOD.

THou (O most blessed God) diddest first ordaine the married estate: and it is thy Providence, by which we that were two, are now made one flesh, having mutually resigned our selues either to other, by our entrance into this holy league.

It is the desire of our soules to liue together to thy glory, and to the comfort and contentment each of other. This we cannot doe without thee: (for of our selues besides sinne wee can doe nothing) vnto thee therefore doe wee commend our most earnest and humble suite, that it may please thee so to besprinkle our soules

soules with the dew of thy grace, that from thence may spring a plentifull increase of sobriety, of righteousnesse, and of holinesse in our lives.

Allay in vs all sensuall and brutish loue, purifying and sanctifying our affections one toward another, that we may in nothing dishonour this honourable estate, nor pollute the bed of Marriage, which thou thy selfe in thy Word hast called vndefiled, but may vse this thine Ordinance in such holy sort, that carnall lust, bee slaked and subdued, not encreased or inflamed thereby.

Endue vs with a godly care to acquaint our selues with thy blessed Word, that by it we may know and vnderstand what duty is required at our hands:

what authority tempered with loue and compassion, and freed from all bitternesse, is committed to the Husband: what obedience and submission with reuerence is commended in the wife: what faithfulnesse in matrimoniall duties either to other is ioyned: what prouidence and care is expected of the man, and what assistance helpe of the woman.

And when we know and haue learned these things, grant that it may bee our study to practise them, that so the husband may bee as a faithfull guide to his Wife, and the Wife a crowne and credit to her husband.

Make vs wise to obserue the natures and dispositions one of another, that in all lawful things, the one make seeke to please and content the other: the one may know

know how to beare with, and to forbeare the other, not winking at any euill in one another, but discreetly chusing the fittest opportunity for mutuall admonishing, without all shewes of Tyranny in the one, or of presumption in the other. Open our hearts, that we may faithfully and chearefully communicate one to the other, that sweetnesse which wee finde in Heauenly things, that so we may goe hand in hand towards Heauen, and that our chiefe loue and delight either in other, may be grounded vpon the hope we haue that wee are heires together of the grace of life. In our family linke vs together in one cõmon care, to ouer-see the wayes of our Houshold, to seek the promoting & aduancing of thy Kingdome, the good instruction

and education of our children and seruants.

Finally, O Lord, so vnite and combine vs together in fidelitie of affection, that wee may euen deuote our selues to the procuring of the present and eternall good one of another: that so liuing here comfortably, we may raigne with thee perpetually, in that thy Kingdome, which the blood of thy Sonne hath prepared for those that loue and feare thy Name; vnto which Kingdome, O Lord, receiue vs euen for thy Sonnes sake and for thy mercies sake, Amen.

A direction for him whom God hath made a Father, or Gouernour of a Family.

I Bow the knees of my heart here before thy Throne of glo-

ry

ry (O Almighty and euerlasting God) not presuming vpon my selfe, but grounding my hope of being heard, vpon those rich and gracious promises which thou hast made vnto vs in thy best beloued Son.

In him I beseech thee, to afford me thy grace, and to supply me with such spirituall helpes, as are needfull for this degree and place to which thou hast appointed me.

Thou hast made me the guide and foundation of a Family, thou hast furnished me with Children, and giuen me Seruants to be ordered and commanded by me: Wherein thou hast not onely called mee to be a Prouider for their bodies, that by them, and by their paines and outward thriuing I might receiue to my selfe an

an outward benefit, but to be e-uen a watchman for their soules, that as much as in me is, I may winne them vnto thee.

O Lord, as thou hast called me to this seruice, so giue mée both conscience and ability to dis-charge it. Teach me to looke vpon Abraham the Father of the faithfull, and to learne of him to command my sons and my house-hold, to keep thy way; & to resolue with Iosua, that whatsoeuer o-others doe, yet I and my House will serue the Lord.

To this end, make mee care-full in the vse of all good meanes in bringing my company with me on thy Sabbaths, to the pub-like Ministery, in the steady and constant vsing of priuate exerci-ses, as praying, reading, and such like, in ouer-séeing their

waies,

wayes, in admonishing the vnruely, in incouraging the forward in quitting my House of those which hate to be reformed, and in shewing my selfe a patterne and an example of Holinesse vnto them. Touching my children in particular, remember me, I pray thee, to make conscience of bringing them vp in thy feare, in the knowledge and vnderstanding of thy Word, in all sobriety and comelinesse of behauiour, and in some profitable course, by which they may after liue to the seruice either of the Church or commonwealth.

Let me be wise to suppresse euill in them whiles it is yet yong, chastening them betimes: but yet with taking heed to keepe a middle course betwixt two extremities of too much indulgence, which

which might embolden them to sinne, and of too much severity, which might provoke them to wrath, and drive them to some desperate inconuentence.

And O Lord bless those vnto me which thou hast giuen mee, season them with grace, and plant in them a loue and taste of the best things, kéepe them from the dangerous corruptions of these leprous times, grant that vertue may grow in them with their yéeres, that as the world is increased by their number so by them there may be an addition to the Church.

Concerning my seruants also, let it be my desire to sort my selfe with such as feare thy Name, knowing that mine affaires shall succeed the better for their sakes: and for the ordring of them, teach me

me wisedome to keepe them from idlenesse, by a diligent, but yet not too grieuous and cruell imploying them: giue me a respect of equity, in rewarding them according to their paines, neuer abridging the labourer of his deserued hire: giue me mercy also, that in their sicknesses and infirmities, I may regard them as my sonnes, and be as willing to supply them with necessaries, as if my selfe sustained their incumbrances.

These duties, O Lord, as thy Word hath reuealed them vnto my soule, so doe thou vouchsafe to engraue them in my heart, and to make me a conscionable performer of them in my course, that so I may haue (like the beleeuers of old) a Church in mine House. So, Lord, shall I beare credit to my profession, and my account

also

also at the great day of reckoning shall bee comfortable: to which day (O good Father) I beseech thee to prepare mee, that after my few dayes spent in this earthly Household, I may liue for euer with thee in thy Heauenly Family, through Iesus Christ my blessed Lord and Sauiour, Amen.

The Sonnes or Daughters Petition in respect of Parents.

GReat is the honour (O Lord) which by thy pure and vndefiled Word is due from children to their parents: great blessings hast thou promised to those which make conscience to performe it: and fearefull and heauy are the curses threatned against those that doe neglect it.

O

O therefore beget in me, I beseech thee, an holy care both to know and to practise that gracious duty which is required of me in this behalfe. Draw me into the serious consideration of those many bonds of obedience and thankefulnesse, by which I am tyed vnto my Parents, of the loving affection which they haue euer carried towards me, of the care and paines which they haue taken in the bringing of mee vp vntill now, what were the sorrowes of my Mother in her first conceiuing me, what anguish and paines she suffered in bringing me forth, what labours and watchings she since indured in cherishing and attending my infants estate. Wretched were I, if these things should euer bee by me committed to forgetfulnesse,

or

or if I should but slightly remember these many kindnesses. Make me willing (O Lord) to returne faithfulnesse and duty, for so much loue: Giue mee a tractable and a yéelding heart, that I may chearefully and with delight, submit my selfe vnto them, to performe their appointments, in all things which may be done without the manifest breach of thy reuealed will.

And O good Father, so direct them with thy holy spirit, that they may neuer impose ought vpon me, but that which shall be right in thine eyes, and for thy glory, in the good and comfort of mee thy seruant: that they may not tyrannously abuse that authority which thou hast giuen them in respect of mee: Or if they shall bee too rigorous or too

seuere

ſeuere vnto me, yet kæpe mée (I humbly intreat thee) from repining: vouchſafe me patience and méekneſſe of ſpirit, that I may neuer thinke, or ſpeake, or doe ought that may ſo much as fauor of contempt or rebellion againſt them. And when they ſhall (as, O Lord, aboue all things, open their hearts and their mouthes that way) giue wholeſome and godly admonition to me, how to feare thee, and by what meanes to kæpe my ſelfe vnſpotted of the world: then afford me, O moſt mercifull God, an attentiue and an obedient eare, that I may lay vp all ſuch gracious inſtructions in my heart, and may reioyce & make glad their ſoules, by my religious conformity to their precepts.

Withall, O Lord, cauſe mee

in

in gesture and ordinary behauiour to vse all reuerence to their persons, and to take heed of blazing their infirmities, or of despising their age: and if it should please thee to lay want and pouerty vpon them, let it be my care to bee a helpe and comfort to them, and to make prouision by all good meanes to sustaine them, knowing that I am neuer able, by all I can doe, to make them a full and compleat requitall. Furthermore also I pray thee, to quicken me to the duty of prayer on their behalfe. Lengthen their dayes to thy Glory, let thy graces grow & increase in them with their yeeres, perfit in them what good soeuer thou hast begunne, and make me carefull euer to giue them that contentment in thee, that I may neuer lastly make

make heauy their hearts, or bring their gray heads with sorrow to the graue. O thou, by whose good Spirit it is I haue thus prayed, vouchsafe my sutes a gracious entrance into thy most holy and glorious presence, and heare them in him who in the dayes of his flesh, was a most exact patterne, as of all holy duties, so of childe-like obedience vnto Parents, euen Iesus Christ thy eternall Sonne, the alone hope of the saluatiō of my soule, Amen.

The Servants supplication in respect of his place.

THy Prouidence, O Lord, and thy wisedome, doe wonderfully appeare by thy disposing all things in an exact and certain order. Some thou hast ordained to rule, and some to obey: some thou

thou hast entrusted with the gouernment of kingdomes, some with the ordering of priuate Families: It is thy pleasure to lift vp some to be Commanders and Maisters of others, and to keepe some in a lower ranke, to be seruants vnto others. All are appointed by thee in some set course of life to serue thee, and thou expectest duty, and prouidest for thy glory out of the most inferior, as well as from those of highest degree. And mee, O gracious God, amongst others, hast thou reached vnto, by that thy gouerning spirit, whereby most sweetly thou directest all things, and here thou hast called me to the condition of a seruant in this family. Let mee not murmure, I pray thee, that I am not aduanced (as others) to an higher estate,

but

but remember mee of my small desert, who cannot challeuge at thy hands so much as a place to breathe in vpon Earth. O let me thinke me happy, who haue liberty, though in a low estate, to learne to know thee, and to bee brought out of the base bondage of my nature vnto Satan, to bee thy free man, and partaker of the glorious liberty of thy children.

And concerning the dutie belonging to my place, teach me to account my Maister worthy of all honour, and to behaue my selfe with all respect vnto his person, knowing that euen he, in regard of his gouernment, beareth the Image of thy Soueraignty: and that the contempt against him, doth reach so high, to become a contempt against thy Maiesty.

Enable mée to the shewing of all

all faithfulnesse and diligence, make mee carefull to please in all things, to beware of murmuring, and answering again when I am reproued: to flye falshood and picking: as a Seruant, to abhorre all eye, seruice and men-pleasing.

Let it be euer in my heart, that whersoeuer I am, I am still in thy sight: that so the consideration of thy beholding me, may be a spur vnto fidelity, and a restraint from all sloth and vntrusty carriage in my businesse.

Make the credit of Religion precious vnto me, that so by my truth and vprightnesse in my course, I may adorne thy Gospell, and may neuer giue iust cause to make thy holy and glorious Name which I professe, to bee euill spoken of. And

O Lord, in aſmuch as thou haſt the hearts of all men in thine hands, turne the heart of my Maſter toward me, that hee may deale lovingly and mercifully with me, and not with my body onely, but eſpecially with my ſoule, teaching me in thoſe things wherein I am ignorant, and admoniſhing me there where I goe aſtray: to mee alſo giue a milde ſpirit, and a pliable diſpoſition, that I may liſten gladly to the words of inſtruction. and may reioyce to liue where the meanes is vſed to conuert and winne my ſoule to thy Kingdome. And though it ſhould ſo fall out for my triall that my Maſter ſhould bee more froward, and hard to pleaſe, more ſtrait towards mee, and more without reſpect of me than is fit: yet, O Lord, let not this

make me to remit ought of my duty, but grant me to remember that whatsoeuer I shall doe in singlenesse of heart as vnto thee, the same shall I receiue of thee, yea, what an infinite recompence euen a reward of Inheritance in thy Kingdome. O heare me thy poore vnworthy seruant, not for my owne sake (for my best desert is the depth of hell) but for his sake, who to free me from the slauery of the Deuill, toke on him the forme of a seruant, euen Iesus Christ, who is now highly exalted, to raigne with thee and thine eternall Spirit, one onely God throughout all generations for euer, Amen.

The Prayer of the aged.

THou (O Lord) art the Ancient of dayes, and from e-

uer-

uerlasting to euerlasting, thou art GOD: thou wast yesterday, and to day, thy yeeres faile not, but thou art the same for euer: Thou counteſt Heauen with thy ſpanne, and comprehendeſt the duſt of the earth in a meaſure: thou diſpoſeſt the times, and thou determineſt each mans dayes, the number of his monthes is with thee, thou appointeſt his bounds, to which he ſhall come, and beyond which hee cannot paſſe. It hath pleaſed thee to draw out the thred of my life, further than thou haſt many others, and haſt granted me to fill vp the tally of many yeeres: Thou mighteſt haue turned me to my duſt long agoe, yea, thou mighteſt haue ſtopped my breath, as ſoone as I firſt receiued it, and haue preſently condemned me to euer-

lasting chaines, there to be kept vnto the last day. O make mée thankefull for thy goodnesse, who hast vouchsafed to multiplie my dayes vpon this earth: and that not simply, O Lord, because I haue lined so long (for what can long life auaile if I lose my soule:) But because I haue had a long time of repentance, and haue so plentifully inioyed the good meanes of knowing thee in Christ.

Forgiue vnto mee (notwithstanding) my great neglect, and passe by the infinite vanities and offences of my youth. I confesse, O Lord, that I haue not so carefully taken the opportunities which thou hast giuen me, nor attained to that measure of knowledge and of repentance which I might haue done, the time of my

life

life considered: neither hath my growth in grace bẽn answerable to the many helpes which thy great mercy hath afforded me: so that when I loke backe into the dayes that are past, and consider how much time hath bẽn consumed in carnall contentments appertaining to the body, and how small a portion hath been spent in spirituall things belonging to the soule, and do reade in the records of my conscience, the many slips, yea, grosse faults, which I am guilty of, I am euen ashamed and confounded in my selfe: neither can I say ought for my selfe, but euen with many sighes and sobs of soule, cry out vnto thée. O remember not the sins of my youth, nor my rebellions, but according to thy kindnesse remember thou me, euen for thy goodnesse sake,

O Lord. And I beſeech thee make mee yet more humble, and more vile in mine owne ſight, for theſe my long ſince committed euils: that ſo my repentance may bee more vnfained, and my longing for thy mercy in Jeſus Chriſt, the more ſtrong and vehement.

And now (O Lord) withall I beſeech thee, together with the increaſe of yeares, giue mee an increaſe of Faith, and an increaſe of ſtedfaſt aſſurance of thy loue. Let not thy graces in me, wither with mine age, or my zeale for thy glory, coole with that decay of bodily heat which accompanieth this my declining time: But make me, as thoſe trees which be planted in thy houſe, and flouriſh in thy Courts, which in their age doe bring forth fruit, and are then fat, and flouriſhing: That now chiefly

chiefly I may bee fruitfull in all good workes, knowing that vnlesse my age be found in the way of righteousnesse, it cannot be vnto me a crowne of glory. Let me be a patterne of Grace and godlines vnto those that are young: cause me by soundnes in the faith, and by a sober, honest, and discréet behauiour: to bee a teacher to them of good things. And estrange my minde more and more from worldly things: suffer me not to delude my self with a vaine hope of liuing yet a little and a little while: but let me like Paul die euery day, and be a continual prouider for my last departure: which time, when it shall come, as I know it cannot be far hence: O I beséech thee do not then forsake mee, but so establish me with thy frée Spirit, and fill my heart with

the ioyfull feeling of thy mercy in the pardon of my sins, that I may sleepe in peace, and may comfortably yeeld backe my Soule into thy hands which gaue it me: and that for Iesus Christ, who is my life, and with whom I desire and hope & pray to appeare in glory, at the day of his great appearance and then for this vile body, to receiue a more glorious body, like to his owne, clothed with immortality, and euerlastingly freed from corruption, Amen.

The Prayer of youth.

GReat is thy mercy, O Lord in that thou hast vouchsafed to all humbled sinners, liberty of accesse into thy glorious presence & promise also of successe in those things which they shal craue of thee in the name of Christ.

Teach

Teach me, I beseech thee, to take comfort in this freedom, and to be an often and an ordinary suitor vnto thy Maiesty. And that so much the rather, O Lord, because of the danger of these wicked and infecting times, and of the apines which is in me now in my tender yeers especially, to fal euen into the greatest sin. Here therefore do I prostrate my selfe before thy throne of glory, humbly beseeching thee, to season my heart with thy heauenly grace, & to settle in me a desire to feare thee, and to walke in holinesse before thee, aboue all things.

Suppresse the rebellion & pride of my nature, bring my vnruly affections into order, subdue those lusts which the heate of youth enkindleth in me: Frame me to respective entertainmẽt of their god-

ly aduise, who are able to instruct mée.

Make me to be euen fearefull of my selfe, and tealous ouer those waies which my own heart most affects, and very wary & circumspect with whom I doe conuerse. Teach me to remember thee my Creator now in my youth, and to resolue to consecrate these my fresh & grèen yéers to thy glory, to learne betimes to stand in awe of thy iudgments, and to make conscience of euery little sin, knowing the deceitfulnes therof, how it will ensnare by degrées, and how hard it will be hereafter to reforme those euils which are growne strong & mighty by continuance.

And to the end I may both direct and redresse my waies the better oh let me take hèed vnto them by thy Word, let that be my

my counsellor to instruct me, thy Spirit also secretly informing me in the way that I shall chuse. Plant in me obedience to my gouernors, and a care of shewing all due reuerence to those which in age or in authority are before me.

Root out of me all selfe-loue, all good opinion of my selfe, all pryde and hautinesse of spirit, all stoutnesse and stubbornes of disposition, al affectation of the follies and vanities of the times, and wantonnesse of thought, all vncleannes either of speech or behauior: All which be the common sicknesses of our younger daies, from none of which I am able to say; My heart is cleane: and so crucifie my flesh with the lusts thereof, that I may feele with growth in yeers a growing on in grace, and a daily decaying of my inbred wicked-

kednesse, together with a proceeding on into full holinesse in thy feare. Be mercifull, O Lord, to mee in this, and in all other things which thy Wisedome knoweth to bee conuenient for thy blessed Sonnes sake, Jesus Christ vpon whose onely intercession I depend. So be it,

A Prayer for the whole state.

EXtraordinary, O LORD, haue thy fauours beene vnto this Kingdome. When we recount our long continued peace, our victory, our plenty, our comfort, our religious & prudent Gouernours: especially the glorious light of thy Gospell, which hath shined amongst vs, our freedome from the miserable bondage of Romish and Antichristian tyranny: we must needes say, that thou hast not dealt so with euery

nation. Indéede the cry of our ſinnes is great, the very Heauens may bluſh to looke vpon vs, & the Earth is weake to beare our groſſe, our ſhameleſſe, our preſumptuous euills: Thou thy ſelfe, O patient God, art preſſed vnder vs a Cart is preſſed that is full of ſheaues. Long haſt thou waited for our Repentance, and often haſt thou vrged vs by the Miniſters of thy Word, to breake off our ſinnes, and euen beſought vs by them to bée reconciled vnto thee. But wée haue hated to bee reformed, and haue caſt thy Word behind vs, thou haſt ſtretched out thy hand, and we would not regard: we haue deſpiſed and mocked thy meſſengers, our hearts within vs haue béen fully ſet to doe euill. Mercy hath béene offered, wée haue

haue not eſtéemed it: Iudgement hath bẽn threatned, we haue not feared it: the very triall of our countenances teſtifieth againſt vs, we declare our ſinnes as Sodome, we hide them not: al manner of foule enormities do march openly and confidently and without feare in our ſtréets. How iuſtly mightſt thou powre out euen the vials of thy wrath vpon vs, making vs to bee a deteſtation, and a curſe, and an aſtoniſhment, and a reproach to other Nations, forcing vs to wring out and to drinke the very dregges of that mixt wine of thy fierce and terrible indignation. If thou ſhouldeſt bring an vtter diſſolution and deſolation vpon our States, making our enemie to ride ouer our heads, to climbe aboue vs vpon high, and vs to come downe be-

beneath below: If thou ſhouldeſt take away from vs the Iudge and the Prophet, the honourable and the Counſellour, and appoint children to bee our Princes: If thou ſhouldeſt make heapes of our Cities, and leaue our townes without Inhabitants: If thou ſhouldeſt at once quench the light of thy bleſſed Word, and giue vs ouer to the ſeruice of dumbe Idols, and our ſoules to bee ſwallowed vp in the darkneſſe of Popiſh ignorance and ſuperſtition: if thou ſhouldeſt make vs by thy Iudgement, a prouerbe and a ſpectacle to the whole world. If were no other than wee haue deſerued: nay, it is thy great mercy, that theſe things and more heauy than theſe, haue not already ouertaken vs. But O Lord, be merciſull to our ſinnes

for

for thy names sake. O thou which art the GOD of grace, looke graciously vpon vs in the Mediator of grace Christ Jesus. Wee haue nothing to pleade but his mercy, nothing can wash away the foulenesse of our sinnes, but his most precious blood. Make (wee pray thee) our hearts to mourne within vs, both for our owne personall sinnes, and for all the abominations which are done in the middest of the Land: O that wee might turne vnto thee with all our heart, with fasting, with weeping, and with sorrowing: O that wee could see the things that belong vnto our peace, and might euery man turne from his euill way, and from the wickednesse that is in his hand, and make his way and his workes good. Let it be thy good pleasure

wee

we humbly beseech thee, to continue and to enlarge thy wonted fauours towards vs: Stablish this our peaceable gouernment, by a perpetuall and vnchangeable decree. Compasse in this Iland with thy fauour as with a sheild: Let neuer thine and our Aduersaries roare in the middest of thy congregation, or set vp their banners as signes of victory, and conquest ouer vs. Aboue all, O Lord, vouchsafe the comfort of thy Gospell, and the liberty of thy blessed truth: Grant that that may still be faithfully and soundly preached in our Churches, O remoue not our Candlesticke, though our falling from our first loue, and the vniuersall slaking of our zeale hath deserued it. Lengthen out the vse of it, we intreate thee, euen so long as the Sunne

and

and Wone endureth, that by it those that are yet vnborne, and shall come out of our loynes, may be guided and directed in the way of peace. And to this end, we are most humble and instant suters to thy Majesty, euen to thee by whom Kings reigne, and whose dominion and soueraignty reacheth ouer all, that thou wouldest multiply thy blessings, vpon the King, euen thine anointed (King Charles, whose head thou hast lifted vp aboue others, and into whose hands thou hast committed the raines of these vnited kingdomes. O Lord, when we remember the dayes by-past, euen the dayes of our feare, how that after the death of our late renowned Queene, wee looked for nothing but confusion, supposing that the times of our peace must

nérds

nédes haue died with her, and haue euen béene buried in her graue: and conſider withall how thou then, without any ſo much as drawing of a ſword, or colour of commotion, placedſt in her throne, a King of the ſame royall blood, and of the ſame loue and affection of thy holy truth, vnder whoſe ſhaddow, we enioy all the accuſtomed comforts of our ancient peace, we are like to them that dreame, wee are euen ſtricken with aſtoniſhment, ſo farre haue al things gone beyond our hopes, and exceeded our expectation. O pardon our great vngratefulnes, that paſſe ouer thy mercies ſo ſuperficially, and doe ſo ſeldome and ſo ſleightly meditate vpon thy kindneſſe.

Let not our vnthankfulneſſe turn away thy intended bleſſings from

from vs: Establish his throne (we beseech thée) let his soule be bound in the bundle of life with thee, and cast out the soule of his enemies, as out of the middle of a sling. As thou hast preuented him with liberall blessings, and set a crowne of pure gold vpon his head: so let his glory bee great in thy saluation, and make him glad with the ioy of thy countenance. Goe on to giue him thy iudgements, that the righteous may flourish in his dayes, and that he may iudge the poore of the people, and saue the children of the needy, and subdue the oppressor. Let him not want a man of his owne line to sit vpon his seat: but continue the Kingdome in his posterity, vntill the time in which all earthly Kingdomes must be determined. And as thou hast made his Quéen like

a

a fruitfull vine on the ſides of his houſe, & a ioyfull mother of many royall plants: ſo we pray thee lay vpon her much dignity & honour, and bleſſe them both out of Zion: ſo that they may ſée the wealth of Ieruſalem all their dayes.

Let their children bee as choſen ſhafts in thy quiuer: make thē as the plants growing vp in their youth: & as the corner ſtones grauē after the ſimilitude of a palace.

Chiefly we beſéech thee to poure out a large meaſure of thy bleſſings vpō the yong prince, Charles inrich him with all princely vertues: water him ſo with thy heauēly dew, that knowledge of thy truth, zeale of thy glory, loue to thy church, perfect hatred to popiſh Idolatry, may in him grow vp with his yéers, ſo he may alſo in his appointed time becō another inſtrument

ment vnder thee: for the further enlargement of the Gospell, and the prosperity and happinesse of these Realmes. Alwaies afford thy gracious presence to those honourable Lords of his Maiesties Councell; be thou the President at their table, direct their consultation, sanctifie their policies, order their purposes, & guide al their courses to such cõclusions as may be most for thy glory, the honour of the King, and the peace of the State, and the comfort of thy chosen. Blesse al the Iudges, Sages and Magistrates of the State, make them as hiding places from the winde, and as a refuge from the tempest for the oppressed: cause them euer to remember that they are thy Ministers for the peoples wealth, and that they execute not the iudgements

ments of man, but of the Lord: and that although thou hast honoured them with thine owne name, calling them gods, yet they shall die as men, and fall like others: that so iudgement may not be turned into gall, nor the fruit of righeousnesse into wormwood, but that Iustice may be executed truly and vprightly in the gates, and all things may bee to the praise of them that doe well, and to the punishment of those that are workers of iniquite. Neither may we O Lord, forget those whom thou hast put in the seruice of the Church, to feede the flocke which dependeth on them, to rule them, and goe in and out before them, and to labour in the Word and doctrine. Thou, O Christ, art the chiefe Shepheard and Bishop of our soules, thou art the Lord

Lord of the Haruest: build vp (we beseech thee) the breaches of thy Church, make the righteousnesse thereof to breake forth (yet more) as the light, and the saluation thereof as a burning Lampe. Continue the standing, and increase the number of those seeing watch-men, whom thou hast placed vpon the wals of Ierusalem: Stir them vp that they cease not day nor night, working the work with which thou hast entrusted them, and faithfully dispensing the word of reconciliation which thou hast committed to them. Kindle in them the zeale of Samuel, that they may say, God forbid that we should sinne against the Lord, and cease praying for the people, and shew them the good and the right way. Make them with Paul to say, Woe vnto vs if we preach not

not the Gospell. And be pleased also to blesse their endeauors, and to prosper their labours, by giuing them a doore of vtterance, and by preseruing them from vnreasonable and euill men, that they may from euery part of the land bring many sheaues into thy Barne, and that daily those that are ordained vnto life eternall, may beleeue.

And for a continuall supply and nursery of thy Churches among vs, blesse the Vniuersities and all Schooles of learning: let not those Fountaines, O Lord, bee poysoned with any Popish leauen: but graunt that the doctrine which is according to godlinesse, being taught and professed in them in sincerity, by the young plants there springing vp, the decayes of congregations abroad

may be renued, and euery place may be furnished with a Pastor after thine owne heart, which may feed the people with knowledge and with vnderstanding. And Lord restraine and reforme the greedines of those which muzzle their mouthes which should tread out their Corne, and bring forth the food of life vnto the people, which respect not the Levite, but abridge the hire of the labourer, slay one to another: Let vs take to our possession the habitations of God. Throughout thy Land, and among all the inhabitants thereof, plant the true knowledge and feare of thee, loyalty to their soueraigne, obedience to all subordinate authority, loue and reuerence to their spirituall guides, vnity of affection, mercy and compassion either to other.

And

And inasmuch (O Lord) we haue continuall experience of the malice of the Diuell, in sowing the seedes of sedition and treason in mens hearts, and in raising vp the sons of Belial to ouercast (if it might bee) the faire day of our Peace, with a cloude of hellish confusion, we pray thee, without whom no enterprises can bee established to make void their hopes, and to discouer their practises, and (as thou hast hitherto euen miraculously done) to turne their deuises vpō their own heads for their owne confusion. There come daily out of that pit of Rome, many Locusts, and from that Sea, there is sent among vs a continuall spawne of new conspirators: these encourage themselues in wicked purposes, they commune together to lay snares,

mischiefe they imagin against the quiet of the Land: It vexeth them to see the thriuing of the Gospell, & the growth of thy truth, and they doe euen breath out threatnings and slaughters against the professors therof. Let not O Lord, their imaginations prosper, let their eyes fall out with loking for that day which they haue long desired: Let thy hand, euen thy right hand finde them out: and if they belong not vnto thee, make them like a fiery ouen in the time of thine anger, destroy their fruit from the earth, and their seed from the children of men, put them apart and make ready the strings of thy bow against their faces. And as for vs, O Lord, suffer vs not to war wanton with thy blessings of peace, nor to forget to render to thee according to thy re-

wards

wards bestowed: But grant that thy kindnesse may binde vs more strongly vnto thee, and that wee may resolue by thy grace to serue thee faithfully, who with vs dealest so graciously, and that in and for Christ Jesus sake, thy Sonne and our Saviour, Amen.

A prayer before meate.

SAnctifie, O Lord, vnto vs the vse of these thy Creatures of which by our sins we haue made our selues vnworthy: Make vs sober and thankefull partakers of them: grant that the end of our eating and drinking may be to be better enabled to serue thee in our seuerall places, through Jesus Christ, Amen.

Another of like nature.

O Lord, it is not bread which we liue by, but the word that proceedeth from thy mouth: lift

vp our hearts, to looke vnto thee for a blessing vpon our meats, and vouchsafe vs thy gracious assurance of thy loue in Christ, that wee may comfortably vse thy creatures as pledges of thy fauor, and be prouoked by them to giue our selues to thy glory, to serue thee in sincerity all our dayes through Iesus Christ our Sauiour, Amen.

Another before meat.

HUmble our soules before thee (O Lord) and cause vs to see the smalnesse of our desert, euen in respect of the least of thy mercies: Make vs to hunger after Christ, by whom only the free vse of thy Creatures is restored to vs, and giue vs to enioy these blessings here prouided for vs, with that reuerence and sobriety as in thy presence, that our bo-

dies

dies being refreshd, our soules may praise thee, who art the giuer of all good, & that in Iesus Christ the righeous, Amen.

Another before meat.

TEach vs to remember, O mercifull God, that it is thou, which to vs, and to all thy creatures, giuest food in due season: that so, we may take heed of all vnthankfull and brutish vsing of these good things which in thy Prouidence thou hast ordained for vs. Raise vp our affections, to long for that food which Iesus Christ hath promised to giue vs, who is thy onely Son, and our alone Sauior, Amen.

Another before meat.

TAke from vs (O gracious Father) all gluttony and excesse; all carnall feeding without feare, all minding of none but

earthly things, all seruing our bellies, without prouiding for our soules. Make vs mindfull of thy presence, and careful so to behaue our selues in receiuing these creatures set before vs, that all that we doe may be to thy glory, and the comfort of our soules, through Iesus Christ our Lord, Amen.

A Thankesgiving after meat.

WE magnifie thy Name, O Lord, for all thy mercies, for the comfortable refreshing which thou hast now vouchsafed vs. Pardon, we beseech thee, our great vnthankefulnes, make vs more thankefull than heretofore, and careful to shew the truth of our thankfulnesse in the duties of obedience to thy blessed Will. Saue all thy Church, protect and blesse our gracious King and his

Realmes,

Realmes, grant passage to thy Gospell, comfort to thy seruants, and peace of conscience to vs all in Iesus Christ, Amen.

Another of the same Nature.

BLessed bee thou (O Lord) for these and for all thy gifts. Let thy mercy to our bodies stirre vp thankefulnesse in our soules: and let our care to please thee in our liues, be a witnesse of the feeling we haue of thy rich and abundant mercies towards vs.

Bee gracious to all thy people through the World, forget not these Realmes, nor thine Anoynted, our Soueraigne King, the Queen, the Royall Progeny disappoint the enemies of thy gospel, and make it to grow in despight of Satan to the glory of thy name, and to the reioycing of the soules of al thy seruants, for Iesus sake, Amen.

Another after meate.

VVEe returne vnto thee with the bowing of our hearts, all possible thankes (O gracious GOD) for thy Loue and bounty towards vs, thy vnworthy seruants, for cleering vs, for sending thy son to die for vs, for calling vs vnto a liuely hope by thy Gospell; for creating, for preserning, for feeding vs at this present. O stir vs vp to giue our selues vnto thee, and to consecrate our whole spirits, soules and bodies to thy glory, all our dates. Saue all thy Church, &c.

As in the first Thankesgiuing.

Another after meat.

AS thou hast filled our bodies (O Lord) with thy good Creatures far aboue our best deseruing, be pleased, we pray thee, to

to season our soules, and to endue vs with all spirituall blessings in heauenly things, that in al our life that yet remaineth, we may be meanes of glory to thy Name, of credit to thy Gospel, and of much comfort to thy seruants. Preserue the Church, protect the whole State, and the chiefe Head thereof, King Charles, his Queen, the Lords of his Counsell, the Nobles, the Magistrates, the Ministers of the Word, comfort the hearts of all thy seruants, stablish vs in all thy truth, and keepe vs for euer to thy selfe, Amen.

Another after meat.

ACcept we prayther (most louing Father) this our sacrifice of praise, which for these and all thy fauours, wee here offer vp vnto thy Maiesty: Looke vpon it

it in the worthinesse of thy Son, and for his sake enable vs to a chearfull seruing thee in singlenesse of heart, and in vprightnesse of conseruation all our dayes. And looke mercifully vpon the whole body of thine Elect, liuing vpon this earth whersoeuer. Multiply thy mercies vpon the seuerall Churches vnited vnder the gouernement of our gracious King, poure out thy graces vpon him and his, continue the truth of religion vnto vs and our posterity, enlarge the Kingdome of grace, and hasten the Kingdome of glory, and preserue vs by thy power thereunto, through Iesus Christ our onely Sauior,

Amen.

FINIS.